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Art. I. *Life of Torquato Tasso*; with an Historical and Critical Account of his Writings. By John Black. 2 vols. 4to. pp. 404. 508. Price 3l. 3s. Murray. 1810.

EVERY one, we suppose, who reads at all; has read Tasso; has contemplated with delight the immortal productions of his Muse, and sighed over the sad story of his unfortunate life. It is probable, therefore, that the title of this work has met the public eye, without exciting much eagerness to proceed to an examination of its contents; and that the generality of readers may conceive themselves to be already so familiar with the epic bard of Italy, as to regard the offer of a fresh introduction as altogether superfluous. Notwithstanding this, the present work, we think, very far from being an useless undertaking. Many learned persons, it is possible, whatever they may imagine to the contrary, are still unacquainted with the life of Tasso:—at least this much is certain—that nothing worthy of the name ever till now made its appearance in an English dress, till within a comparatively recent period, had any existence.

All the numerous biographical notices of this great poet, which have amused the reading world, took their rise from the common source,—a certain work called the life of Tasso, compiled by John Battista Manso, Marquis of Villa, published about the year 1621. Now, though we should feel very much hurt at being supposed to want proper respect for this celebrated nobleman—the friend of Tasso and of Milton—and though we really believe him to have been a very worthy kind of man, and do not deny that he is a very pretty writer, yet we have serious charges to allege against him in his capacity of biographer. A stranger to the poet, and within a few years of his death, the noble writer, in narrating the eventful history of Tasso's earlier days, with which he was very imperfectly acquainted, has not scrupled

to supply from his invention the deficiencies of his knowledge; and has so blended truth with fiction, that his work, for the most part, can be considered as no better than a biographical romance.

In 1785, the Abbe Pier-Antonio Serassi, a native of Bergamo, in Lombardy, to which place the family of Tasso also belongs, having spent a great number of years in collecting materials, published at Rome a most copious and authentic biographical account of the illustrious poet. In this work which evinces the most laborious research, many facts are brought to light, and many mistakes rectified. It is, of course, the basis of the present performance; and Mr. Black would have rendered us a considerable service, even had he done nothing more than exhibit the result of that useful biographer's indefatigable enquiries: he has however much higher claims on our gratitude. An attentive study of Tasso's own writings, especially his numerous letters, has enabled him to throw still farther light on the history of the poet. For though Serassi did much, he left much undone: his work, though valuable, is in many respects very defective. Among other faults for which it is remarkable, the author will not allow that Tasso ever was insane; and accordingly cancels, or mutilates, many of the principal passages in which the poet speaks of his disorders, and disguises a number of circumstances which were absolutely necessary to understand his character, develope his story, and complete his portrait.

As one is apt to be rather out of humour on being roused from a pleasant dream, so we can imagine some of our readers to be more than half inclined to grumble when told, that the entertaining story which they have hitherto regarded as authentic biography, is little else than an agreeable fiction. We would caution them, however, not to sink under the disappointment; for the case is by no means hopeless. It is true indeed that many romantic illusions which have served 'to elevate and surprise'; are now melted into thin air before the light of truth. We can no longer, for instance, figure to ourselves the poor bard pining through many a live-long year in a gloomy dungeon, and, when the sun beams had withdrawn from his grated window, invoking the eyes of his cat to enlighten his darkness: for his confinement, it appears, was attended with scarcely any privations but the loss of liberty, and the sonnet to the cat in the burlesque style,—the effusion of a sportive mind. Yet after all these deductions, there still remains, for the consolation of those with whom the greater verisimilitude

the picture does not quite compensate for the loss of a little brilliancy of colouring, enough of the romantic to satisfy any reasonable appetite.

In a preface, which upon the whole is ably written, Mr. Black enumerates various circumstances which concur to impart peculiar interest to the life of Tasso; and contends that no man ever afforded a subject more eminently fitted for biographical detail. After enlarging upon the poetical merits of Tasso, and adverting to a concurrence of favourable circumstances, which are represented as having aided the achievements and swelled the triumph of his genius, he thus continues:

‘Combining the advantages while he shunned the defects of either, this poet united the Gothic splendour and variety, with the classical graces of order and regularity. He adorned a most happy subject with the most sublime and pathetic beauties; with the most vivid delineations of character; with the most delightful combination of events; with the noblest style, and the most brilliant images. Love, heroism, and enchantment,—whatever fascinates the imagination, kindles the soul, or soothes the heart, contribute to the embellishment of his wonderful poem; and no other production of the human mind is calculated to awaken more powerfully the sweetest and most generous sympathies of our nature. Tasso, in short, has raised himself to the number of those few fortunate writers, whose works are necessary in the libraries of the learned and elegant in every nation, who have become, as it were, citizens of the world, and who excite the interest, and flatter the pride, not merely of a single people, but of civilized man.’ Pref. p. 5.

The author then proceeds to shew that the life of Tasso is not less interesting on account of his vicissitudes as a man, than his eminence as a writer.

“The story of Tasso has all the interest which genius, virtue, and misery can inspire, and no other destiny presents so strongly a contrast of humiliation and of glory, of the strength of the human mind, and of its weakness. The habits of those who have distinguished themselves by their literary talents, have, in very modern times, been so uniform and retired, that it has been established as a kind of adage, that the history of their writings is the history of their lives. It was different at a period when the author was to seek his reward, not from the favour of the public, but from the caprice of some patron; when, to the exertions of genius, he was forced to unite the intrigues of a courtier, when his rivals were not, as now, scattered in society, and only remotely, and in a small degree, injured by his reputation, but when they lived in the same petty court, and found the success of an opponent a continual sting to their envy, or a barrier to their interests. If, in such a situation, we place a man with a most powerful imagination, and with a warm and feeling heart; if we consider him as possessed of that morbid sensibility, which often accompanies genius for the arts, and is increased by its exercise; if born and educated amidst misfortunes, the violent sen-

sibility and melancholy of such a person has been increased by the perpetual contrast between a noble birth and a needy condition ; between the dependence of a courtier to a petty prince, and the pride of an exalted soul ; if we add to this an astonishing activity of genius, a devouring thirst, and impatience for renown, irritated at once by the obstacles which nature opposes to all men, by the glory which has been conferred on a late predecessor in the same career, and by the barriers which envy and hatred are placing in his way : if we consider all these circumstances, we shall perceive that such a life may have been full of bitterness, and fertile in events.' Pref. p. 6.

We hasten to lay before our readers a brief sketch of the principal incidents in the life of this celebrated poet. Torquato Tasso was descended from an ancient and honourable family of Bergamo, in which city some of its descendants still reside. His father Bernardo Tasso, who was himself a poet of some eminence, adopted, according to the custom of literary men of narrow fortunes in Italy, during that period, the dependent life of a courtier ; and after wandering for many years from court to court, now patronised by one petty prince, now by another, at length entered into the service of Ferrante Sanseverino, prince of Salerno, who employed him in the capacity of secretary. He now resolved to marry, and in 1539, when in the 46th year of his age, was united to Portia Rossi, a lady of a noble family settled at Naples. A few years afterwards, being desirous of devoting himself to his studies, and having obtained permission to withdraw from court, he retired, for a while, to Sorrento near Naples : where his son Torquato was born March 11th 1544.—Of the childhood of Tasso many miraculous stories are related. Bees did not indeed swarm about his lips ; but when six months old, he spoke, clearly and distinctly ; he reasoned, and returned pertinent replies ; rarely wept, and never laughed ; and, in short, demeaned himself with such grave sagacity, as to announce ‘ from the dawn of life, that he was destined for some great design.’

About this time the Prince of Salerno having rendered himself obnoxious to Don Pedro di Toledo, viceroy of Naples, under the emperor Charles V., resolved to quit the country. He therefore renounced his allegiance to the emperor, and fled to France ; and Bernardo, who had faithfully served him for 22 years, was the companion of his flight. Previous to his departure however he had removed his family to Naples, in order to place them near his wife's relations, who resided in that city, and facilitate the education of his son. Torquato, now in the seventh year of his age, was sent to a school founded by the Jesuits. ‘ Such was the ardour with which he studied, that his mother found it necessary

the sake of quiet, to send him frequently to his master before day-break, with a lanthorn before him to shew him the road. During the three years that he continued under the tuition of those fathers, the young Tasso perfected himself in the Latin tongue, made a good progress in Greek, and had attended with such diligence to rhetoric and poetry, that, in the tenth year of his age, he recited in public, orations and verses which were heard with admiration.' In 1554 he was removed to Rome, to meet his father, who, though still an exile from Naples, had obtained permission to revisit Italy. His mother, however, still remained at Naples. Her own relations, after the departure of her husband, had treated her with the greatest unkindness, and now refused to permit her to join him. She died about two years afterwards; and Bernardo was tormented with the suspicion that he had been poisoned by her inhuman relations for the sake of her dowry, which they had constantly withheld. The distress which Tasso endured or witnessed in his youth, his biographer thinks, greatly contributed to increase his constitutional melancholy.

After continuing about two years at Rome, Bernardo was taken under the protection of the duke of Urbino; and after about two years more he removed with his son to Venice. Meanwhile, the young Torquato, we are informed, pursued his studies with intense avidity, and made rapid strides in the acquisition of knowledge. 'His mind was stimulated to literature by the example of his father, and his father's friends; and from his most early years he had been led to associate poetry with glory, and glory with happiness. He was now an excellent classical scholar, and besides his skill in the two ancient languages, had paid particular attention to the Italian writers, both in prose and verse.'

Poor Bernardo, who had not much reason to boast of his good fortune, either as a courtier or a poet, resolved that his son should seek independence in another way; and accordingly sent him, in 1560, when 16 years of age, to Padua, to study Law. The result of this experiment may be easily conjectured. Torquato had fallen so deeply in love with the Muses, that far from curing his passion, all impediments to its gratification served only to inflame it the more. Instead therefore of poring over the pandects of Justinian, he applied himself in secret to the composition of his *Rinaldo*;—a heroic poem, divided into twelve books, the subject of which is the exploits of the young Paladin Rinaldo, achieved for the love of Clarice. His father finding, to his own words, that 'to oppose his impetuous desire, which as a mighty torrent hastened to its end, would be a vain

attempt,' resolved, though with regret, to permit him to follow his inclination; and Torquato, immediately giving up the pretence of studying law, applied himself with transport to philosophy and poetry. The *Rinaldo* was published in 1562, and gained the young poet much applause. Indeed, if we consider the youth of the author, and that it was composed, amid the distraction of other studies, in the short space of ten months, it is certainly a wonderful performance.

After prosecuting his studies at Padua for two years, Tasso went to reside at Bologna, having received a very flattering invitation from that university. It was at this period, it is supposed that he first formed the design of writing the *Jerusalem Deliver'd*. He left Bologna, after residing there rather more than a year, in high indignation at being suspected, probably without foundation, of writing several *pasquinades*, in which different members of the university were severely satirized. He soon afterwards returned to Padua.

Interest was now made with the Cardinal Lewis of Este, brother to Alphonso II., duke of Ferrara, that the young poet should have some appointment in his service. The application proved successful: and in October, 1565, Tasso arrived at Ferrara, in the midst of the rejoicings on account of the nuptials of Alphonso. Concerning Tasso's reception there Mr. Black indulges us with various conjectures. In the first place we are told that *probably* it was favourable, as the cardinal his patron was uncommonly affable: then, that it is *probable* he met with little attention during the bustle and tumult, and that the pageantry he witnessed *perhaps* gave him little pleasure: and again, that the young poet was *probably* an object of attention, and, *perhaps* very much delighted with what he beheld. Now, were we to venture opinion upon so delicate a point, it would be that as Tasso appears to have been always very fond of fine sights and gay amusements, even when oppressed with sickness and sorrow, it is not likely he would feel less relish for such scenes in the hey-day of youth, and the sunshine of fortune.

Alphonso had two sisters, Lucretia and Leonora, who resided at his court. The first was thirty-one, the other thirty years of age, but they were still, we are told, extremely lovely; and moreover, very studious, accomplished, and of a descending, and very fond of learned men, especially poets. Of Leonora, it would appear, Tasso became enamoured.

' Even that blest day when first thy angel mien
I saw; and gazed upon thy look serene;

Even then with double death my heart had died,
Had fear and wonder not their aid supplied ;
Marble I stood—yet still thy beauty charm'd
Each frozen sense, and half the statue warm'd.'

But our poet was very far from confining his passion to one object ; and indeed appears to have been quite a general lover. To divers ladies, fair and brown, canzoni and sonnets innumerable were addressed, breathing the most ardent devotion. Most of these amatory effusions, however, like the love-verses of Cowley, may be considered as the language of gallantry rather than of passion—expressive of the admiration of the poet rather than the lover ; and though we must not hastily conclude that love played about the imagination without ever warming the heart, it would be difficult to point out, among the various subjects of compliment, any favoured individual who inspired a genuine and paramount affection. Was it Leonora of Este? Though generally asserted, this is by no means proved, and is perhaps, not very probable. Still less probable is it, that the distraction of the poet and his confinement by Alphonso, were owing to his attachment to that princess.

Tasso now resumed, under very favourable circumstances, his Jerusalem, which had been laid aside for two years ; and encouraged by the favour of the duke, but especially by the more sweet and flattering kindness of the two princesses, composed his epic with such diligence and felicity, that in the space of a few months, he had completed five entire cantos.'

In 1569 the father of our poet died at Ostia, on the Po, of which place he had been made governor by the duke of Mantua. Of Bernardo Tasso the author remarks that he was perhaps the most illustrious poet of his time. His principal work, the *Amadigi*, a heroic poem founded on the popular romance of *Amadis de Gaul*, has, however, sunk into oblivion, in company with many other romantic poems written by distinguished authors of that period.

The year following Tasso accompanied his patron, the cardinal of Este, to France, and was introduced by him to the court of his cousin Charles IX. From some cause or other, however, which is not clearly explained, a coolness arose between the cardinal and our poet,—who received permission to return to Italy. On this occasion Mr. Black gets sadly out of humour with the cardinal ; and though he had before described that prince as being very affable in his disposition, he now finds it suit his purpose better to call him 'proud and pompous.' Tasso, he says was proud also, and possessed of that candour and simplicity of character, which leads to the

utterance of natural sentiments in a natural manner; and therefore we ought not to wonder that the poet and his patron soon parted.—On his return from France, where he had resided about a year, Tasso was almost immediately taken into the service of the duke of Ferrara, the cardinal's brother, who assigned him a handsome pension, and treated him with much kindness.

In 1573 the *Aminta*, a pastoral drama, as it is commonly called,—though the *dramatis personæ* are rather hunters than shepherds,—was written and performed; and in the beginning of 1575 Tasso had the satisfaction of bringing to a close his *Jerusalem Delivered*;—a noble offspring, but which proved fatal to the parent mind which produced it. Such was the poet's modesty and docility, we are told, that he formed the imprudent resolution of submitting his *Jerusalem* to the criticisms of different literary friends, who resided at Rome. Mr. Black gives a full account of the correspondence which passed between Tasso and his critics on the subject of his poem, and enters at large into the history of the revisals which it underwent. We say revisals, for the *Jerusalem* was twice submitted to the judgment of different sets of critics, and each time suffered a fiery trial which lasted for many months. The author is the more induced to dwell upon this subject, as he is of opinion that the principal cause of Tasso's mental disorder is to be found in the perplexities which arose out of the revisals of his poem.

The literary censors into whose hands the *Jerusalem* was committed, like all the learned men of that age, were steady in maintaining the doctrine of passive obedience to the laws of Aristotle, and in the habit of judging not so much according to the feelings of nature as the rules of art. Most of them were destitute of genius or taste to enable them to appreciate the beauties of the work; and not a few were stung with envy at the superior talents and growing fame of its author. The poor bard had plunged into a sea of troubles. Every one had some alteration to propose; and Tasso was not only overwhelmed by the number and variety of their remarks, but perplexed by jarring and contradictory opinions. Some of the criticisms were liberal and just, but the greater part of them were frivolous absurd and unintelligible. Many of the revisors too, were bigoted ecclesiastics, and thinking, or pretending to think, that the introduction of magic and worldly passions profaned the sanctity of the enterprise which was the subject of the poem, insisted that all the enchantments and love scenes should be entirely expunged.

Impatient for the termination of his work, Tasso had laboured with intense and unremitted assiduity to bring it to a conclusion : and now, faint with his journey, and hoping for repose, he found himself doomed to retrace his steps. For many a weary month he was incessantly and anxiously employed in the labour of correcting and altering his poem, agreeably to the suggestions of its revisors ; or in the still more irksome, and, as it proved, unavailing task of combating their objections by argument. He at one time bitterly reproached himself for having sent his poem to be corrected at Rome ; and at another, almost repented having engaged in the composition of his work, and was ready to abandon it in utter despair. The flattering prospect of renown, the reward of his laborious days and sleepless nights, was now overcast, and seemed fading from his view. ' His intensity of study seemed to have been employed in vain : nature which had given him such a desire of immortality, appeared to have refused him the means of attaining it ; and he sunk to a sense of his own incapacity.'

It appears, too, that Tasso had for some time found cause to be dissatisfied with his situation at Ferrara. Many persons, jealous of the distinctions shewn him, or offended by his imprudent frankness, strove, by secret calumny and plotting, to injure him in the opinion of Alphonso, and force him to quit the court. This he had actually resolved to do ; and only deferred his departure till, by the publication of his poem, under the auspices of the duke, he should have discharged his obligations to that prince. He was therefore extremely impatient for the moment of publication, not more for the sake of reaping the fruits of his toil in the glory and gain which he expected to derive from the work, than for leaving a place where he found himself completely miserable. But the delay occasioned by his critics, who were not only severe in their remarks, but very tardy in their operations, placed the accomplishment of his hope at an insurmountable distance.

In addition to these causes of vexation, he was haunted by a suspicion that his enemies frequently contrived to intercept his correspondence with the critics, for the purpose of discovering objections to his poem, and finding out his secrets ; and that they found means to enter his apartments in a clandestine way, and obtain access to his papers. Besides, the letters to and from his friend Scipio Gonzaga, which then contained hints relative to his design of quitting Ferrara, and entering into the service of the Medici—a family whom his patron regarded with extreme jealousy and aversion. He was apprehensive that these intentions which, of

course, he had been very desirous of concealing from the duke, would now be made known to him, and that his enemies would represent his conduct as highly treacherous and ungrateful. On the one hand he had reason to dread having incurred his patron's displeasure by his determination to leave Ferrara, while on the other hand he found that he had given offence to his friends at Rome, and to the cardinal de Medici to whom they had recommended him, by delaying his departure.

From Tasso's imprudent conduct in communicating his manuscript to so many persons, and from the delay of publication, it was natural to expect that surreptitious editions of the poem would find their way into the world. Accordingly he soon learned, to his unspeakable mortification, that it was printing in different cities of Italy. Still he delayed to publish it himself, as he had been led to believe that it was very defective, and, rather than send it forth with all its imperfections on its head, he had determined not to print it at all: and besides, he had been persuaded to think that he would not be able to obtain for the poem, in its present state, the requisite privilege or sanction from the Pope.

Among the complex causes which led to Tasso's mental disorder, though his poem was the principal, it is not improbable, Mr. Black conjectures, that disappointed love may have been one of the accessaries.

'Tasso was now approaching an age when (if it at all seizes the heart) the passion of love is very terrible. It seems that one is on the brink of for ever losing the privilege of being ardently beloved, and leaving the region of beauty, of sentiment, and illusion. The soul of sensibility shudders at the desolation before it; and, ere it is driven from the Eden, makes an almost convulsive effort to attach itself to some beautiful associate, who may attend it through the wilderness, and (more than beguile) may imparadise the way.'

It is not surprising that Tasso's bodily health should be injuriously affected by the anxiety of his mind. His letters contain frequent mention of feverish symptoms, pains, stupor of the head, excessive languor, and debility. The violent action of his mental sufferings disordered his whole frame; and, the morbid debility of his frame reacted, and increased his diseased feelings. His mind, from its acute sensibility, was ill qualified to sustain the shocks by which it was assailed. 'Tremblingly alive all o'er,' it gradually lost its voluntary power, and sunk under the influence of diseased perceptions and feverish illusions. His disorder seems to have betrayed itself by suspicions of treachery in his friends: he imagined injuries in the most fortuitous events.

and supposed that expressions of admiration or attachment were only designed to betray his confidence or turn him to ridicule. Among other chimerical fears he imagined that his persecutors had accused him not only to his prince of treason, but to the tribunal of the inquisition of heresy.—At length, frantic under the apprehension that his life was in imminent danger, he, one evening, in the chamber of one of the princesses, in a paroxysm of delirium, ran with a dagger at a servant against whom he had conceived a particular antipathy.

Upon this act of violence, he was confined in some apartments of the palace. He now concluded that he had entirely lost the favour of the Duke, and bitterly bewailed his misfortune. Alphonso, however, very soon allowed him his liberty, ordered him to be attended by his most able physicians, and treated him with great kindness. He was, at his own request, taken to a convent, where for a time the tempest of his soul subsided into a calm. But his distraction soon returned; and he made himself so troublesome to the duke by frequent letters and messages, that he was at length forbidden to write. Fully persuaded, now, that Alphonso was become his mortal enemy, and believing that he was about to put him to death, the unfortunate Tasso resolved to provide for his safety by flight.

He left Ferrara about the 20th June, 1577, and pursuing his journey through bye-paths in the disguise of a shepherd, sought an asylum at Sorrento, in the house of his sister Cornelia, who had been married to a gentleman of that city, but was now a widow. Here the kind attentions of his sister, the tranquillity which he enjoyed, and the natural beauties of the place, soothed and refreshed his agitated mind. But when the novelty of his situation was over, he grew tired of the change, and became extremely desirous of returning to Ferrara. Alphonso, in compliance with his pressing entreaties, consented to receive him again under his protection. He returned therefore to Ferrara, after an absence of about twelve months, with the fondest expectations of happiness—expectations, however, which were never to be realized. He soon began to imagine himself slighted; and as, like Rousseau, he believed that he ought to occupy the attention of all mankind, it was scarcely possible to act so as not to give him offence. Repose being recommended to him, he was tormented with the idea that Alphonso wished him, as if his genius were fled, to relinquish his studies, and lead an idle and effeminate life. But his principal grievance was the destruction of his papers,—a proceeding which, we are told, was on all probability adopted from the fear that he might de-

stroy his poem. He was extremely importunate in his entreaties for the restitution of his writings ; and, his demands not being attended to, he burst forth into loud complaints and reproaches. At last, with despair in his heart, he again resolved to fly from Ferrara.

He travelled on foot to Mantua, but was displeased with his reception there ; and, after visiting Padua and Venice, applied for protection to the duke of Urbino, who received him with sympathy and treated him with respect. He was now, for a short period content and happy : but the dæmon of melancholy soon returned. He became miserable under the idea that he was considered as insane, a suspicion which offended him exceedingly. He soon grew dissatisfied with the duke, and imagined not only that he was neglected by him, but that he had been prevailed upon by Alphonso to take away his life.

Fearing therefore to remain any longer at Urbino, he secretly withdrew, resolving to have recourse to the duke of Savoy, and seek with him an asylum from the supposed snares of his enemies. He arrived in a wretched condition at the gates of Turin, where he was repulsed by the guard as a madman. Fortunately, however, he was met by a gentleman who knew him, and by him was conducted into the city, and introduced to the marquis Philip of Este who was son in law to the duke of Savoy, and who resided at Turin. He was very kindly treated, and the prince of Savoy pressed him to enter into his service. He enjoyed an interval of tranquillity, and began to employ himself in composition. But his uneasiness soon returned, and he now became impatient to return to the duke of Ferrara, whom he had lately regarded as his most dangerous enemy. The pardon of Alphonso was again solicited, and again obtained.

He reached Ferrara on the 21st of February, 1579 ; but meeting, as he conceived, with a cool reception, he bitterly regretted his departure from Turin. His friends, finding it impossible either to calm his disquiet or sooth his melancholy, began to be vexed with his caprices, and fatigued with his complaints. It may be remarked, concerning misfortunes of every kind, that their effect is not only to destroy the happiness of the sufferer, but often to shed a blight over the soul, and to impair those qualities which excite admiration and love ; and thus to cause the afflicted person to be regarded not with pure compassion, but with sentiments of pity mingled more or less with those of repugnance and dislike. In the case of Tasso, the mixture of madness and wisdom in the same person would sometimes

have the effect of making that appear obstinacy which was in fact delirium.

At length, unregarded by the duke and princesses; neglected, as he thought, by his friends, and derided by his foes; this unhappy man found his patience sink under the trial. Accordingly, giving full scope to his indignation, he burst forth, even in public, into the most keen expressions he could invent against the duke, the whole house of Este, and the principal people of the court. He cursed his former services; retracted all the praises he had been lavish of in his verses; and affirmed that the duke of Ferrara, and all his court, were a mean and worthless crew of thieves, and ungrateful monsters.

Such expressions as these coming to the ear of Alphonso, he ordered that Tasso should be conducted to the Hospital of Saint Anne, a place devoted to the reception of lunatics. This happened about the middle of March, 1579,—the same year in which the author of the *Lusiad* finished in a hospital, his career of glory and of misery. The blow, says the author, stunned him at first, and completely overpowered all his faculties, but he soon recovered a sense of his misery. The following passages are taken from letters written to some of his friends shortly after his confinement.

Ah! wretched me! I had designed to write, besides two heroic poems of most noble argument, four tragedies of which I had formed the plan. I had schemed, too, many works in prose, on subjects the most lofty, and most useful to human life; I had designed to unite philosophy with eloquence in such a manner, that there might remain to me an eternal memory in the world. Alas! I had expected to close my life with glory and renown; but now, oppressed by the burden of so many calamities, I have lost every prospect of reputation and honour. The fear, too, of perpetual imprisonment increases my melancholy; the indignities which I suffer augment it; and the squandering of my beard, my hair, and habit, the sordidness and filth, exceedingly annoy me. But, above all, I am afflicted by solitude, my cruel and natural enemy; which, even in my best state, was sometimes so tormenting, that, often at the most unseasonable hours, I have gone in search of company.—Nor do I lament that my heart is deluged with almost constant misery; that my head is always heavy, and often painful; that my sight and hearing are much impaired; and that all my frame is weak and extenuated; but passing all this with a short sigh, what I would bewail is the infirmity of my mind, which slumbers instead of thinking. My fancy is chill, and forms no pictures; my negligent senses will no longer furnish the images of things; my hand is sluggish in writing, and my pen seems as if it shrunk from the office. I feel as if I were chained in all my operations, and as if I were overcome by an unwonted numbness and oppressive stupor.

After a time he recovered in some degree from his affliction: his mind grew more tranquil; and he beguiled his hours by employing himself in different kinds of com-

position. His principal amusement during his confinement was writing dialogues in prose.

And now the *Jerusalem* found its way into the world. Seven large impressions were disposed of in 1581; six in the year following; and the diligence of the printers, we are informed, could scarcely keep pace with the avidity of the public. While editors and book-sellers were thus enriching themselves by means of his poem, the author himself was languishing in a hospital. For his *Paradise Lost* Milton received only ten pounds, and for the *Jerusalem Delivered* Tasso received nothing. Yet, however injurious in point of emolument, it was fortunate for the poet's reputation, that he *was* prevented from publishing the work himself. In compliance with the taste of his critics, Tasso had actually begun to mutilate and deface the most beautiful parts of his poem when his mental disorder and consequent flight from Ferrara prevented him from completing the destruction of his offspring. The poem was now introduced to the public in its original state, or at least in the state in which it was left after the first revision. From this revision, which was conducted in a more mild and liberal manner than the other, the poem, we are told, derived considerable benefit. At a subsequent period, having new-modelled his work in strict conformity to the judgment of his critics, Tasso gave it to the world, under the title of *Gerusalemme Conquistata*; but the second *Jerusalem* is greatly inferior to the first, and is now but little noticed.

In his seventeenth chapter the author gives a detail of the controversy which arose between the academy *Dei Crusca* and the admirers of Tasso, on the subject of his poem; in the course of which are introduced some judicious remarks on the comparative merit of that poem and *Arisoto*. He gives the following account of the origin of the academy alluded to.

‘It was a general practice among the *litterati* of Italy, to gather themselves into societies, for the purpose of conversation, and of reading to each other their poetical and other productions. These assemblies were distinguished by some quaint title; and every member was wont to assume some classical or other name, sometimes relating to the general designation of his academy; sometimes to what he conceived to be his own peculiar genius or character. In the year 1582, a few literary persons had formed themselves into a club, to which they gave the name of *Crusca*, or *Bran*, in conformity to which denomination, they used a sieve for their device; alluding to the supposed skill with which, in estimating the merits of literary works, they separated the flour from the bran.’

At the first publication of the *Jerusalem Delivered*, says our author, envy, like a serpent upon which one has trod, lay for some time stunned and astonished; but she soon recovered, unclosed her fangs, and collected her venom. The Della Cruscans fell without mercy upon the work, condemning it as a poem not merely abounding with defects, but absolutely without merit, and pronouncing it inferior in all respects, not only to the *Orlando Furioso*, but to the rhapsodies of Pulci and Boyardo. The *Jerusalem Delivered*, according to them, 'is a poor and sterile, and rickety, and obscure, and disagreeable work.' They add that the author knows nothing of construction; that he is cold, and forced, and languid; that in fine, he is a wretched pedant, whose work would immediately perish. Tasso however, had many partizans, and for several years the dispute was continued with much keenness. Mr. Black affirms that what many writers conceive to have been a solemn and impartial decision of the critics of the Italian nation in favour of Ariosto, was nothing but the cavil of a single splenetic individual; for that most of the writings on the side of the academy, though printed under different names, were composed by one person, who is stated to have been under the influence of private animosity. He also affirms, contrary to the general opinion, that Tasso is not only preferred by foreigners, but that he is in Italy much more generally admired than Ariosto.

(To be concluded in the next Number.)

Art. II. *Speech of the Right Hon. W. Windham in the House of Commons*, June 13, 1809, on Lord Erskine's Bill for the more effectual Prevention of Cruelty towards Animals. 8vo. pp. 34. Price 1s. 6d. Budd. 1810.

THE proposal of this Bill to the House of Commons, and its prompt and unceremonious dismissal are sufficiently fresh in recollection. Its fate would doubtless have been the same in that Imperial Assembly, though the author of this speech had been summoned from his seat there before the subject came into discussion. Had it, however, been possible that a great, enlightened, and humane legislator, could have felt any slight degree of hesitation to reject a motion for a law to abridge the licence of cruelty; it may well be believed that a speech like this would materially contribute to rid them of the sentimental weakness of entertaining such a scruple. It would have been a truly British and laughable thing in a venerable Council—before which an enormous mass of cruelty was incontrovertibly al-

leged to be habitually perpetrated among the people over whom that Council presided—to have given themselves any trouble about the matter, after witnessing this capital display of that acuteness, that talent for representing a serious subject in a ludicrous light, that power of securing tolerance for a large quantity of fallacy, under protection of a certain portion of important truth, which so remarkably characterized this statesman; we suppose we ought to say *lamented* statesman: for we observe it is the fashion among all sorts of people—Christian or infidel—high political party or low—ins or outs—as soon as a man whose talents have made a figure is gone, to extol him in the topmost epic and elegiac phrases; even though the general operation of his talents had been through life what these very persons had a thousand times execrated as pernicious.

The speech begins with asserting, that the treatment of brute animals by men, is not a fit subject for legislative enactments; and by citing, as a strong sanction of the rule of exclusion, the conduct of all nations and legislators, none of whom, according to our Senator, ever appointed any laws for the protection of animals, on the pure principle of humane guardianship,—an assertion which he makes in the most unqualified manner, and which his extensive learning would make it rash in us to call in question; since it could not have escaped his knowledge if any national code of laws had ever contained such a sentence as this—

‘thou shalt not muzzle the ox that treadeth out the corn.’

From this universal avoidance to enact laws for the protection of brute animals, Mr. W. argues, that what Lord Easington mentions, in somewhat exulting terms, as a recommendation of his bill, “that it would form a new æra of legislation” is rather a ground for suspicion and rejection; since it is not unfair to presume that what all legislators have avoided to do, is something not proper to be done. With plenty of cold shrewdness he adds,

‘We ought to have a reasonable distrust of the founders of new eras, lest they should be a little led away by an object of splendid ambition, and be thinking more of themselves than of the credit of the laws or the interests of the community. To have done that which no one yet had ever thought of doing; to have introduced into legislation, at this period of the world, what had never yet been found in the laws of any country, and that too for a purpose of professed humanity, (or rather of something more than humanity, as commonly understood and practised;) to be the first who had stood up as the champion of the rights of brutes, was as marked a distinction, even though it should not turn out upon examination to be as proud a one, as a man could well aspire to.’ p. 4.

The sentence which immediately follows is this: 'The Legislature, however, must not be carried away with these impulses, of whatever nature they might be, &c.' Those who heard and saw Mr. W. while uttering this, could probably judge whether it was said sarcastically, or in simple honest gravity. The only thing that *can* make this a question in the minds of those who can merely read the speech, is the recollection of Mr. W.'s notorious propensity to sarcasm;—for that there was propriety in uttering the sentence gravely, is sufficiently obvious. There was the greatest need of a caution against the too precipitate impulses of humanity in a Legislature which had, through twenty years of most ample discussion and exposure, maintained the Slave-Trade, with its infinite combination of horrors, in easy and sometimes jocular contempt of the appeals to feeling, in a thousand affecting forms, in contempt of the demonstrations of impolicy, and of the references to an Almighty Avenger; and which, when approaching at last, under the ascendancy of administration for the time being, to the long desired abolition, had still such a character in the public opinion that, even when the vast influence of the ministry was taken into the account, the friends of humanity were nevertheless, according to Mr. Clarkson's relation, in a perfect agony of fear till the decision was past. It had been a neglect of duty not to have cautioned, against too hasty and undigested measures for the repression of cruelty, a Legislature which had omitted, during the greatest part of a long series of years, every suggestion of an effort for the termination of war, and (to descend to an inferior circumstance,) the manner in which the Legislature had entertained Mr. W.'s own assertion of the moral and political benefits of bull-baiting, with all its inseparable blackguardism and profaneness, contrasted with the mischievous effects of going to the spectacle, to hear about the worth of the soul, preparation for a future state, and such like matters—had fully shewn the propriety of admonishing that Legislature not to be rashly impetuous in their enactments even against barbarous practices. There was no lesson so becoming in the veteran senator, so near the end of his labours, to give, or half so needful to the assembly which he addressed—that which virtuous and ardent minds so reluctantly learn, the wisdom of being sometimes a little more slow and deliberate even in doing good, than the first generous impulses would be willing to permit. There is no knowing what dangerous lengths such impulses may lead, if unrestrained by such wisdom. Had this bill, for instance, for

the prevention of cruelty to animals been suffered to pass, who was to insure the country against being brought, the next parliamentary movement of these 'impulses', to the brink of irretrievable ruin, by an act to abrogate, in spite of Mr. W.'s cool approbation of its existence, (p. 9) that power under the poor-laws, by the exercise of which he says, 'paupers at the point of death, and women expecting at every moment to be seized with the pangs of labour, are turned out into the streets or roads, sooner than by the death in one case, or the birth in the other a burden should be brought upon the parish?' p. 9.

Next comes the customary cant, proper always to be canted, when a practical attempt at doing some good is to be opposed, about the 'desirableness of the object speaking abstractedly.' 'As far,' says he, 'as mere uninstructed wishes went, every man must wish that the sufferings of all animated nature were less than they are. That this sort of language fully deserves, in this place the name we have given it, we shall have occasion to show. The speaker does however, it must be confessed, go on to say, that we must not in so good a cause be content with mere wishes; and, defining morality itself 'a desire rationally conducted to promote general happiness,' he exhorts all in their private individual capacity, to do all they can to lessen the measure of suffering, as well among the brute as the rational animals. Excuse him from any duty of promoting the good design in his high capacity of legislator, in which he has so much more than the power of a mere private person,—and he will lecture the whole nation on the duty of every man as a private person, to exert the utmost of his inferior power in the prevention of cruelty; and on the absurdity of a people's expecting their governors to be virtuous in substitution for them. It is thus that moral obligations are bandied from class to class in society, the people alleging that some important reform cannot be effected without the interposing power of their governors, and the governors declaring that the concern is not within the proper sphere of legislation—nay, it may be, professing that they *cannot* so far interfere with the '*liberty of the subject!*' Any thing in the strain of this last profession coming from such a man as Mr. W. is, to be sure, incomparably ludicrous.

In the desultory manner that prevails throughout the speech, which is quite as disorderly as it is acute, the orator proceeds to animadvert on Lord Erskine's preamble to his bill, framed in the following terms,—'whereas

as pleased Almighty God to subdue to the dominion, and comfort of man, the strength and faculties of any useful animals, and to provide others for his food; and whereas the abuse of that dominion by cruel and oppressive treatment of such animals, is not only highly unjust and immoral, but most pernicious in its example, having evident tendency to harden the heart against the natural feelings of humanity': 'A preamble,' says Mr. W. 'containing a lofty maxim of morality or theology, too grand to be correct, too sublime to be seen distinctly, and most ludicrously disproportioned to the enactments that follow,' from which observation it should be evident that the less the legislator adverts to the Supreme Lawgiver the better, and that no sublime conceptions can be correct or distinct. By the disproportion is inevitably so great between the lofty maxim' and the enactments of the bill, is in part most forcibly shewn by Mr. W. himself, where he represents the impossibility of making effectual laws against cruelties practised by the rich. It was also very unfair, in remarking this disparity, to take notice of Lord Erskine's avowed object in setting out with a declaration of such a comprehensive moral principle, to be fully aware that the specific enactments must be far more limited than such a principle would seem to authorize, even to require. The object was, as he represented it at large, to give the utmost solemnity and sanction of legislative promulgation to a moral principle, in order to en- force it on the attention and the conscience of the people; thus to carry its efficacy, by a purely moral operation, to an extent far beyond the reach of laws, which unavoidably, from the peculiar nature of the subject, be constructed on a very narrow scale, and leave incomparably more of the subject belongs to that subject without, than they could reach within, their cognizance. In neglecting again to acknowledge the claims of humanity on behalf of brutes, Mr. W. instead of lending the assistance of his discriminating understanding to ascertain the extent of those claims, and to discuss, seriously, the question whether some of them might not be made effective in the shape of a law,—attempts to turn them into ridicule by a sort of sneer at Lord Erskine's bill, for not going the length of prohibiting animal food. He suddenly turns round on the remonstrants against the preamble with the question—'What is humanity?' as much as to say, that a little consideration would convict them of extreme silliness in having so precipitately declared against the 'very general practice of buying up horses

still alive, but not capable of being ever further abused by any kind of labour; and taking them in great numbers to slaughter-houses, not to be killed at once, but left without sustenance, and some of them literally starved to death, that the market might be gradually supplied; the poor animals in the mean time being reduced to eat their own dung, and frequently gnawing one another's manes in the agonies of hunger.' In the view of such facts he, in the most pleasant humour imaginable, spurts such a question as is enough of itself, without more ado, to make an end of the business. It was not that he did not know well that there exist many atrocious practices of which the one here described is but a fair specimen: but he knew well in what society he might, without being esteemed even the worse, employ a mixture of jocular and quibbling to explode all deliberation on such matters. The question 'What is humanity?' is triumphantly repeated; and all the intellectual dexterity, which a mind really desirous of promoting it would have anxiously exerted in trying to point out a few plain practical distinctions and rules, is employed not in merely exposing, but aggravating the legislative difficulties of the subject. The orator's reasoning is, that humanity is not a thing capable of being defined by precise limits: that no regulations could be enacted, on any wide scale, which would not leave the generality of the occurring cases very much to the discretion and arbitrary decision of some living tribunal: that this would be to 'require men to live by an unknown rule,' and to 'make the condition of life uncertain, by exposing men to the operation of a law which they cannot know till it visit them in the shape of punishment': and that while such a plan of government is extremely undesirable and dangerous in *all* cases, though in some few perhaps unavoidable, the department of public regulation now in question would be peculiarly mischievous,—in consequence of the variable and capricious feelings by which the appointed authorities would be liable to be actuated in their estimates of humanity and cruelty,—in consequence of the impunity which would be enjoyed by the rich, and therefore by the judges themselves, generally of course persons of that class 'few,' our senator says, 'would inform against his worst enemy the squire, because he had ridden his hunter to death, or unmercifully whipped, or in a fit of passion shot a pointer')—and in consequence of the prodigious operation that would be given, under such a discretionary administration of justice, for the operation of all the selfish and malicious passions; for hypocrisy and the love of power.

He expatiates with gleeful shrewdness on a passion which, he says, though not often adverted to, is at all times operating throughout the community with mighty force,—the love of tormenting. This passion most eagerly seizes on any thing that can give it a colour of concern for the public good.

‘It is not to be told how eager it is when animated and sanctioned by the auxiliary motive of supposed zeal for the public service. It is childish for people to ask, what pleasure can any one have in tormenting others? None in the mere pain inflicted, but the greatest possible in the various effects which may accompany it,—in the parade of virtue and in the exercise of power. A man cannot torment another without a considerable exercise of power,—in itself a pretty strong and general passion. But if he can at once exercise his power and make a parade of his virtue, (which will eminently be the case in the powers to be exercised under this law), the combination of the two forms a motive which we might fairly say, flesh and blood could not withstand.’ ‘In what a state then should we let the lower orders of people, (for they were the only persons who could be affected)—when we should let loose upon them such a principle of action, armed with such a weapon as this bill would put into its hands? All the fanatical views and feelings, all the little settling spirit of regulation, all the private enmities and quarrels would be at work, in addition to those more general passions before stated, and men would be daily punished by summary jurisdiction, or left to rot in jail for the meeting of a more regular tribunal, for offences which are incapable of being defined, and which must be left there,—to the arbitrary and fluctuating standard which the judge in every case might happen to carry in his breast.’ p. 16.

Now, in the first place, it is not a little ludicrous, nor a little disgusting, to hear *this* gentleman affecting all this solicitude not to harass the people by a vague and sweeping mode of legislation, and extra-legal exertions of authority: a personage, who, when *another* class of the faults of the community were in discussion, could so zealously abet the suspension of the Habeas Corpus—that is, virtually, a suspension of the whole benefits of law, both as to instruction and protection; who could so cheerfully co-operate to enact laws of the most inquisitorial and summary nature; and who could so self-complacently, when in power, avow that he and his associates were ready to ‘exert a power beyond the law.’

In the next place, though there is a considerable portion of important truth in his representation, it is obviously stated all on one side, and stated with all possible exaggeration. It is the argument of an advocate defending a cause of a person accused, and with undeniable justice used, of some of the cruel practices in question. For

had he argued the subject in the impartial spirit required in a legislator, he would have admitted, or rather insisted, that many modes of cruelty to animals are sufficiently definable for specific enactment. Where for instance, should be the difficulty of defining the practice of which we have quoted the above description from Lord Erskine's speech? It would be easy to define many of the modes and degrees of cruelty so notorious in the system, as it has been called, of our coach-travelling; modes and degrees in judging of which both the maker and executer of the law would receive so much assistance from the very tangible circumstances of weight of vehicle and loading, and length of stage. There would be no very desperate perplexity in adjusting legal cognizance of what are called races against time, of the amusement of cock-fighting, or that of destroying cocks by tying them to a post and throwing sticks at them, of skinning eels alive, and several other very definable modes of cruelty.

The greater number, however, of the cruelties to which it is desirable to extend the power of the law, are probably such as the law could designate only in very general terms; many of them consisting in an excessive degree of an infliction, or of a compulsion to labour, of which a smaller degree would not have been a cruelty—and many consisting in such combinations of circumstances as no law can specifically provide against. With respect, therefore, to the larger part of its intended operation, the law must be content to set forth, with the greatest possible publicity, a few general rules; and entrust the penal application of these principles in the particular instances, to a magistrate or court appointed for the purpose. Now there is no denying that to such an administration of the proposed law the evils so urgently objected by our senator would to some degree be incident. There would be some opportunities afforded for the indulgence of a petty, consequently interfering disposition, and for attempting to wreak, under a semblance of virtuous feeling, some of the resentments which are always existing, less or more, among neighbours in every part of the country. The judges would, from their rank, be less liable to receive any deserved share of the vindictive application of the law than the class of persons most ordinarily arraigned before them. They would not, in deliberating and pronouncing, be able to divest themselves entirely of passion; and the adjudgements might in some very rare instances carry a greater degree of severity than the culprits had been aware they were exposing themselves to incur.

If the evil sought to be remedied were very slight; if it but consisted in some trifling injury to property; or if the alleged offences against humanity went no greater length than to hurt the affected sensibility which Mr. W. ridicules so sarcastically in the fine ladies—a legislature might very properly hesitate to constitute such a jurisdiction. But the appeal may be made to all persons of real and sober sensibility, whether the evil in question be of so trifling an amount. Let any man who has been trained to habits of reflection and kindness, and has spent a considerable portion of his time in travelling or in great towns, try to recollect all the instances of cruelty he has witnessed, or heard related in places where they had recently occurred, during the last five or ten years:—let him then consider how many thousand other persons in England have been witnessing each a different series of instances, during the same period:—let the whole, if it were possible, be brought in imagination into one view: that that has been perpetrated on animals in momentary fury; in deliberate ingenious revenge; in the pure unprovoked love of tormenting; in the barbarous carelessness of all feelings of want and pain with which animals are peculiarly regarded, after they are committed to those, generally hardened miscreants) whose business is to reserve and convey them for slaughter; in the slow death of a compulsory labour far beyond any reasonable exertion of the animal's strength; in the deficiency of needful sustenance, in some instances combined with this excess of labour; and finally in sanguinary sports, both vulgar and genteel. What an enormous mass of crime this collective view charges on the community, to stand to the final account of the individuals according to their degrees of participation!

This, however, is viewing only one part of the evil; and so much crime, considered simply as against the suffering animals, is a sufficiently black account for a civilized and Christian country. But let one moment's thought be directed to the other part of the subject,—the effect of this mass of cruelty on the moral feelings of the people. No person worth consulting, it may be presumed, will make any question whether the feelings of a mind in a *proper* state, beholding or thinking of these cruelties, would be pity and indignation, not unmingled with horror, in some cases a peculiar atrocity. But a great majority of the people of our nation, the poor and the rich, the vulgar and the polished, the insignificant and—excepting the House of Commons—the powerful, can observe and can hear of these things without any such feelings whatever. Now what can

be the cause of this insensibility, but our having been familiarized to the sight and perpetration of these cruelties, and our having always seen them or acted them under the sanction of legal impunity?—since probably there is cultivation enough in this country to diffuse a tolerably general conviction of the odiousness of any one sort of flagrant wickedness, unless our moral feelings have been depraved by its frequent perpetration, beheld or participated, and by its being suffered, as a thing too trifling for so serious a cognizance as that of the law of the land. It is clear then that the cruelty so prevalent in our country, and so very lightly thought of by the departed statesman, actually *has* a most hateful influence on our moral feelings; and it is a truth as obvious as it is serious, and as it is by governments disregarded, that, according to Lord Erskine's preamble, cruel and oppressive treatment of animals, is not only highly unjust and immoral, 'as towards *them*, 'but most pernicious in its *example* having an evident tendency to harden the heart against the natural feelings of humanity.' Doubtless the evident native propensity of the human mind to cruelty leaves but half the existing hard-heartedness with respect to the sufferings of animals to the credit of example. But still, in order, to avoid being compelled to consider human nature as essentially quite demoniac, we must ascribe much to *this* depraving source, when we see even persons of condition and cultivation—and who are observant of many of the proprieties of conduct—manifesting the most perfect insensibility at the sight, for many hours successively, of the shattered feeble condition, the exhausting toil, and the pains of direct infliction, of the most generous, patient, and useful animals, thus suffering for the convenience, or perhaps by the direct order of these very persons: when we see a long succession of sets of post-horses, on the road at a fashionable watering-place, bathed in sweat and foam, panting and almost dying, before a massy carriage, that bears the most disgraceful decoration, as in such a case it is, the splendidly emblazoned family arms, surmounted possibly with a coronet or even a mitre: when we hear of the fine horses all dropping down in the yard of the hotel, after bringing to the rendezvous of dissipation an individual of the first rank in the land: when we hear, as it has happened to us to hear, persons of the sacred profession ridiculing, as an extravagant sort or affectation of sensibility, a very soberly expressed commiseration of the habitual sufferings of our stage and hackney coach horses: when we see that papas and mammas, with the precious addition of aunts, cousins, and friends, will suffer children within their sight, to glut the native cruelty so justly

...bed to children by Dr. Johnson, with the sufferings of insects, young birds, or any little animals they dare torment, and will make you understand that you are rather impertinent to hint the impropriety of such a permission, or to rescue one of the victims: and when we hear—to add but one count to an indictment that might with perfect justice be made twenty times as long—when we hear persons of all imaginable respectability, refinement, good-breeding, and so forth, and who yesterday went over their prayer-book at church with the most edifying decorum—alleging perhaps some slight pretended difference in the delicacy of the appearance of the meat on their tables, as a quite sufficient argument against any method of causing the instantaneous death of the animal to be killed, by shooting through the head, or otherwise: And this too in London—where the common knowledge that, on an average, thousands of animals are slaughtered for food daily, within a very few miles of any one of the habitations, might assist to aggravate, in a reflective mind, the idea of the comparatively protracted anguish suffered in the usual mode of slaughter in London—of which good city however nearly *all* the people would last suspect the legislature of insanity if it were possible could be caught deliberating on an enactment to lessen, or reduce almost to nothing, this collective enormous measure of anguish, by enforcing the most expeditious mode of causing death. We cannot contemplate this general barbarity of mind, showing itself in so many ways, in this civilized land, without being constrained to attribute a considerable proportion of it to the influence of that prevalent example which tends to destroy or rather preclude sensibility, not simply by making us familiar with the sight and practice of cruelty, but by also forming and fixing, imperceptibly, in our minds, a contemptuous estimate of the pains and pleasures of the brute animals; an estimate to which the law very powerfully contributes by its silence: it being almost impossible to make the popular mind connect any idea of very aggravated guilt with things of which even in their greatest excess, the law takes no notice, if those things are of the substantial tangible nature of actions. We are thus practically taught, from our very infancy, that the pleasurable and painful sensations of animals are not worth our care; that it is not of the smallest consequence what they are made to suffer, so that they are not rendered less serviceable to us by the suffering; that if we can even draw amusement from inflicting pain on them, it is all very well; that in short they have *no rights*, as sentient beings existing for their own sakes as well as for ours. With respect then to one

whole department of morality—and that too extending in contact with a very large part of the economy of life—the mind of the greater proportion of the people of this country is kept, by a continual process, in a state of extreme depravation, deficient by one whole class of indispensable moral sentiments. This depravation would constitute a dreadful amount of evil, even if the brute tribes were exclusively the objects of its operation. But how foolish it would be to imagine that this insensibility to the sufferings of brutes can fail to lessen the sympathy due to human beings. It will be sure to make its effect on the mind perceptible, in the little reluctance with which pain will be inflicted on *them*, and in a very light account of the evils to which they may be doomed. So long as Mr. W. is remembered, it will not be forgotten with what easy coolness he could talk, in the senate, of our troops on the continent being '*killed off*.' In instances were pretended to be cited of persons who are habitually unfeeling or actively cruel towards animals, being notwithstanding, kind to their relatives, neighbours, and friends, we should ask very confidently whether whim and caprice be not visibly prevalent amidst that kindness—whether it may not be perceived to be uniformly subordinate to a decided selfishness—and whether slight causes are not enough to convert it into resentment and violence. We have not the smallest faith in the benevolence or friendship of a man who, in a journey to see his friends or nearest relatives, (if they are not dangerously ill or in any other extremity) will have a pair of jaded post-horses forced to their utmost speed, or will whip and spur to the same painful exertion a poor hired hack, or a hard-worked animal of his own, just to reach his friends, as he calls them, an hour or two the sooner.

Unless a somewhat comprehensive view is taken of the evil as it is actually existing, under these several forms,—a vast and diversified portion of suffering needlessly and often wantonly inflicted—a dreadful measure of crime in some sense sanctioned—and a hardening operation on the moral feelings—a man can have no just idea of the strength of the reasons for which the friends of humanity wish for some such interposition of authority as this speech was made to prevent, and he may let Mr. Windham persuade him that the evil existing indeed in no very serious degree in this country (for so the orator had the hardihood to represent) is not of a kind to make it worth while to encounter the difficulties incident to the execution of a law for its repression. But those difficulties will probably appear to form very insufficient arguments against making at least a *trial* of such

law, to a man of enlarged benevolence even though of less than poetic sensibility, if he takes an extensive view of the cruelties of which *he* will easily verify the existence.

One of the chief of those arguments is from the exceptionable character of a discretionary jurisdiction. It is however observed expressly by himself that 'such jurisdictions must of necessity perhaps exist in many cases, and, where the necessity can be shewn, must be submitted to,'—though, as he justly adds, 'they are not on that account the less to be deprecated, or more fit to be adopted where their establishment must be matter of choice.' p. 14. Now, a very humane man may be allowed to think, that if the class of crimes in question cannot be brought under the coercion requisite to prevent or punish without such a jurisdiction, there cannot be 'many cases' in which a stronger necessity can be proved. And let it be considered that the magistracy appointed for the purpose would have a province which, taken in the whole, would be far more defined than that of almost any other constituted authority; its peculiar nature marking it off so distinctly from all other departments and subjects of jurisdiction. While therefore there might be *within* this department various difficulties of discrimination, and consequently some errors committed, those difficulties and errors would inconveniently affect the community only to a certain very limited length: the tribunal for cruelty to animals would have nothing to do, for instance, with *jacobinism*—with charges or questions about which Mr. W. was peculiarly anxious that the good people of England should never be harrassed. These tribunals would in their commencement, it may be presumed, proceed with solicitous deliberation; and thus a number of well-judged decisions would become at once an useful precedent to themselves, and a promulgation to the people of the rules intended to be observed in such cases as the law could not have specifically provided for: so that a little time would do away a considerable part of the evil represented by Mr. W. as an inseparable attendant, and justly deprecated so far as it is an inseparable attendant, on the discretionary application of a general law—that is, its 'requiring men to live by an unknown rule,' and 'inflicting pains and penalties upon conditions which no man is able previously to ascertain.' A short series of the proclaimed and compared adjudgements of a few of the tribunals, might easily give the people the very least as settled a standard of the degrees and penalties of this class of offences, as that with which they are furnished respecting the various other classes by our criminal code; a code of which so vast a proportion of the

enactments are considered by the authorities administering the law as totally unfit to be enforced—and which therefore leaves so very large a part of the general administration of justice to be purely an exercise of that very discretion which the orator affects so much to dread. It is obvious, too, that the danger which in relation to this one subject he insists on so much,—of the judges being influenced by passion, may just as properly be urged against that exceedingly wide and unquestioned discretion in our criminal courts. But the danger of the judges being impelled by passion to decisions of excessive severity, will appear exceedingly small when the very low general state of our moral sentiments regarding the sufferings of animals, is taken into account; even cultivated men, as we have seen, often betraying a strange want of sensibility on this point. Indeed Mr. W. himself in another part of the speech, represents that if it were not so, the desired reform might be affected without the interference of the legislature. Unless it were to be expected that our English gentlemen, as soon as they felt themselves invested with their new office, should melt into a most unwonted kind of sympathy, the probability would be that the offenders cited before them might escape somewhat too easily; and that, speaking generally, the judges would only become adequately severe, through an enlargement of their virtuous feelings, which would at the same time make them anxious to be just in that severity.

It is not to be denied, that the appointed courts or magistrates would have occasion for their utmost discrimination to ascertain the true nature of the acts charged before them—to distinguish wanton cruelty from impositions, or inflictions necessitated by unavoidable circumstances—to obtain proof *who* is the real or chief offender—and to discern when an accuser may be guilty of malicious misrepresentation. But Lord Erskine has shewn that all this is perfectly analogous to what forms a very large share of the ordinary business of the courts of law, in which the prosecutions for cruel treatment of apprentices, for assaults, for slander, for trespasses, &c. &c. involve exactly the same sort of difficulties. He will not, indeed, allow them to be called difficulties; declaring for himself, with an appeal to the experience also of his learned brethren, that he has known hardly any causes of this nature in which the truth did not very soon make itself palpable to the court. And since, in the course of so many causes, perplexity, fallacy, and malice, under all their imaginable modes, have generally

failed to embarrass the court for any long time, it is very reasonably inferred that in cases of alleged cruelty to animals it cannot generally be impossible to ascertain the truth. To be sure, the keenness of Westminster-Hall cannot be spread all over the country, and conferred on each magistrate along with his patent of office : but it must not be conceded to Mr. W.'s implied judgment of the faculties of our English gentlemen, that they would not be able, with the accuser, the accused, and the witnesses, before them in open day light—and very often before dinner—to make a tolerable estimate of the characters and the statements ; when they had looks, tones, narratives, replies to all the questions they chose to put, sometimes the injured animals, and often the known characters of the persons, all placed fairly in their view. A very few exposed and stigmatized instances of malicious accusation, or purely impertinent consequential interference, would go far towards putting an end to that kind of injustice ; as none but the most worthless persons in a neighbourhood, persons who may be easily *known* for such, would be willing to expose themselves to be convicted of it. With Lord E., therefore, we think that on the whole the proposed law is ' more open to the charge of inefficacy than of vexation.'

But the objection on which the most zealous part of Mr. Windham's oratory is employed, is the iniquitous distinction which, he asserts, any law of the kind would practically make, and which the law, as laid down in the proposed bill, does formally make, between the rich and the poor. It was perfectly in character that on this topic our statesman should take fire ; and on the present occasion it burns so fiercely as to threaten the whole constitution of parliament :—for his speech declares, that though he had been, from conviction, a steady opponent of parliamentary reform, the passing of the proposed law would be enough to reverse all his opinions, and decide him for a grand change in the constitution of the House of Commons. Part of this inequality which he predicts in the operation of the law, is the failure of its execution against the rich in cases strictly analogous to those in which it would be executed against the lower orders. Now though it is truly an odious thing in a community, that the rich should be tolerated in vices which are punished in the poor, yet a moralist may be allowed to wish that atrocious vices may be extirpated from among the poor, even though the rich should resolve, of their own peculiar privilege, to retain them. And, since jurisdiction must always be substantially in the hands of the more wealthy class, we would rather upon the whole,

that the very 'squire' who last week, 'rode his hunter to death' in a fox-chace, and on whom, notwithstanding, the law against cruelty would, according to Mr. W. fail to be executed, should be the magistrate to punish a man of the 'lower orders' for forcing a poor debilitated horse along with a cart-load of stones, of double the reasonable weight, till it falls down and can rise no more—than that this and other similar barbarians should be allowed to do this again. What would become of law and justice in general, if we were to be nice about the characters of thief-takers and executioners? It might, indeed be hoped, one should think, that some few 'squires' might be found in the different parts of England, who do *not* ride their hunters to death, and who, if in office, would be found to have the temerity to execute the law against those squires that do. It might also be thought not totally romantic, especially in humble innocents like us, unacquainted with the wealthy and the genteel people of the land, to hope that the squire, who has probably been educated at the University, and has the clergyman to dine with him every week, would, when invested with a commission to enforce authoritatively among his neighbours, both a specific rule and a general *principle* against cruelty—bethink himself of the propriety of not perpetrating notorious cruelties himself, in the form of either riding his hunter, or causing a pair of post-horses to be driven to death. But still, if such surmises and hopes are founded in a perfect ignorance of the character of the wealthy, polished, college-bred gentlemen of this country; if we *must* be compelled to accept Mr. W.'s implied estimate of them; and if, therefore, it would be in vain to seek for any of them to be constituted magistrates to take cognizance of cruelty who would not perpetrate the grossest cruelties themselves—still even though all this were so, we would rather that only one cruelty should be committed than that ten should; and would allow the wealthy and cultivated men to commit one, as a reward for the exercise of their humanity in preventing the other nine.

It is at the same time extremely mortifying to patriotic feelings of a better kind than those of mere English pride to have from so acute an observer, and so indulgent moralist as Mr. W., such a testimony against the humanity of the more cultivated class of our countrymen and countrywomen, as is conveyed in the substance of this speech. The orator most pointedly insists that if they really have any tolerable share of the humanity to which it is pretended this law is designed to give efficacy, they might give

efficacy without the assistance of such a law. And in exculpation of the immediate agents of cruelty, such as postboys, and even the proprietors of post-horses, he drives home the charge—a charge of much severer quality, in fact, than there are any expressions to indicate it was in his opinion—to the superior agent and criminal, ‘his honour’ whose sake the cruelty is committed.

Whose fault is it, in nineteen cases out of twenty, that these sufferings incurred? The traveller drives up in haste, his servant having half-killed one post-horse in riding forward to announce his approach. The horses are brought out; they are weak, spavined, galled, hardly dry from their last stage. What is the dialogue that ensues? Does the traveller offer to stop on his journey, or even to wait till the horses can be refreshed? Such a thought never enters his head; he swears at the landlord, and threatens never to come again to his house, because he expects to go only seven miles an hour, when he had hoped to go nine. When the landlord has assured him that the horses, however bad in appearance, will carry his honour very well, and has directed the postboys to “make the best of their way,” the traveller’s humanity is satisfied, and he hears with perfect composure and complacency the cracking whips of the postillions, only intimating to them, by-the-bye, if they do not bring him in in time, they shall not receive a farthing. p. 21.

This supposed instance was undoubtedly meant and considered by Mr. W. as a fair sample of the humane feelings prevailing in that part of society of which the individuals of consequence enough to be preceded and announced, their movements, by servants on horses ‘half killed’ to execute the important office; and it is mortifying to be compelled to acknowledge that, whatever else be ascribed or imputed to Mr. W., it would be ridiculous to question his knowledge of the world. But it is really very curious that a description should form part of a serious argument against a law for the prevention of cruelty. How does he use such a fact to such a purpose? It is thus. He is representing that ‘those persons of the lower order who would not commonly be found the immediate perpetrators of cruelty, especially of the kind here described, are very much under the will of their betters, such as “his honour,” and accordingly commit much of the alleged cruelty at their authority and dictate; and that, therefore if “his honour,” and such persons, chose to alter their will and dictates in this matter, they could, without any interference of the law, prevent that cruelty. Why yes; and, with submission, it may perhaps be questioned whether the necessity of a law in any case whatever is not owing precisely to the circumstance that we have not the will to do right without it. ‘His ho-

nour' is evidently not disposed to save the legislature the odium and the pain of exerting their power—a power rarely and reluctantly exerted—of enacting one more restrictive and penal statute. 'But then,' says Mr. W. 'since "his honour" is in this case the real *cause* of the cruelty (while yet, not being the direct perpetrator, he cannot be touched by the law), you will commit a flagrant injustice in making a law to punish the landlord and the post-boy. To this it must be replied, that without a law directed against the landlord and post-boy, we cannot, according to Mr. W. own statement of the case, reach 'his honour', to put a restraint on his detestable barbarity; and that by means of such a law we can put that restraint. For if the landlord has just received by the mail an authenticated copy of a heavy penal statute against cruelties like those here described, he will be very certain not to suffer the poor horse under such circumstances, to be goaded out of his stable however 'his honour' may storm and 'swear.' And if the important gentleman, baronet, or lord, as the case may be, should threaten to go to another inn, the landlord will laugh and tell him that the statute is probably in equal force at the other inn. And also when the 'lads' set off, the landlord will warn them that it is at their peril they take their consequential luggage at any such rate as 'nine miles an hour' in whatever style the said luggage may command, growl, or threaten. As to his threatening them with 'not a farthing' it is obvious that one point to be provided for in the proposed legal regulation would be that, at any rate the rate of their reward should not depend on the choice of the traveller who would proportion its degree upward exactly to the degree of cruelty.—We should think the proprietors of the horses would be exceedingly glad of this statute, as the best protection of himself and his horses against the operative insolence of such persons as 'his honour.' If he has retained the very slightest sentiment of what we, in courtesy to our nature, are pleased to call humanity, or if he has any reasonable care of the animals, even as mere working machines, which it cannot be good policy, as to his own pecuniary interest, to work down and destroy so far as he will be happy to plead the inhibition of this statute; if he can be so perverse a wretch as to be indifferent at once to the sufferings of the animals and the calculation of his own advantage, he will *deserve* to stand the sole respondent, for all the cruelty committed between the traveller and the post-boy, and to suffer the utmost punishment awarded by law.—To notice again that one landlord would have no inducement to comply with the unreasonable demands of

travellers on the ground of competition of interests with other landlords, whom our orator's argument supposes ready to give the barbarous accommodation which this one might refuse; would be very superfluous but for the gross unfairness, to this point, of the passage we have quoted—and of another, (p. 18.) in which the traveller is represented as 'hinting to the post-boy that he means to dine at the next stage, and that if he does not bring him in in time, he will never go to his master's house again.' The acute maker of this speech saw clearly, that this threatened transfer of custom from one proprietor of post-horses to another, was the essential basis of his argument against the application of a penal law to that proprietor. His interest, our orator argues, necessitates him to be servile and cruel, since by disobliging the traveller he would lose employment—the traveller instantly and ever after going to another inn, where no such humane regulations will retard him. Now what words can do justice to the mockery of maintaining an apparently serious argument on a ground so palpably taken from under the reasoner by the nature of the case? It being unavoidably present to his thoughts at the time, and it having been put in the most pointed form of words in Lord Erskine's printed speech, that such competition and transfers must be precluded by a law known to be equally restrictive on all the owners of post-horses. Can there be two places in England where a man could talk in this way without laughing out at his audience gravely listening to him?

In prosecuting his argument, that people of wealth and rank might, if they pleased, do much, without the assistance of law, for the prevention of cruelty, the orator bestows some elegant sarcasms on hypocritical pretensions to sensibility; and he will be cheered with animation by those who are in earnest for that prevention, at each vindictive sentence applied to such personages as those described in the following passages.

One of the favourite instances [in exemplification of cruelty] in the fashionable female circles, as they are called, of this town, (and who, by the bye, to have been very diligently canvassed,) are the instances with which the members of these societies have been continually struck, of coachmen whipping their horses in public places: one instance, by the way, by no means of magnitude enough to call for the interference of the Legislature. But be its magnitude what it will, must the Legislature be called in? Are there no means (sufficiently for punishing the offence adequately in each instance, but mainly for preventing the practice) in the power possessed by masters and mistresses! But apply to any of these ladies, and satisfy them, with much difficulty, that *their* coachman was the most active and the

most in the wrong, in the struggle, which caused so much disturbance at the last Opera, and the answer probably would be, "Oh! to be sure it is very shocking; but then John is so clever in a crowd! the other night at Lady Such-a-one's, when all the world were perishing in the passage, waiting for their carriages, ours was up in an instant, and we were at Mrs. Such-a-one's half an hour before any one else. We should not know what to do if we were to part with him." Was it the coachman here who most deserved punishment, or was it for the parties here described to call for a law?" p. 19.

In an assembly of confessedly unequalled rank in point of integrity, there evidently could not be a more effectual way for putting a question in a train for speedy decision, than by stating it so that the decision, as on the one side or on the other, shall appear to be identical with the honesty or the hypocrisy of that assembly. Our orator therefore has put his grand objection against the law as proposed by Lord Emswile, —its making an invidious and iniquitous distinction between the higher and lower orders, into this *argumentum ad hominem* form. The bill, he represents to the assembly not merely proposes certain specific laws against certain specified modes of cruelty, but promulgates a grand abstract principle against cruelty to animals in general. Well, what are usually called sports, such as hunting, shooting and fishing, are as decidedly of the nature of cruelty as any thing in the world can be, and therefore 'cannot, or should think (we are using his own words) be allowed in any instant; as being, more than any others, in the very line and point-blank aim of the statute, and having nothing to protect them but that which ought in justice and decency to be the strongest reason against them; namely, that they are the mere sports of the rich.' But, behold! this bill, founding itself, and taking to itself the highest credit of being founded, on this grand general principle, leaves unimpaired sanctions the rich in the most perfect possession of these cruel sports. And who is it that is to pass this bill into a law? Why, says he, 'a house of hunters and shooters;' and after suggesting to them what a fine figure this legislation would make in the world, when the newspapers should come to record in one column a string of commitments under the 'Cruelty Bill,' and in another, all the savage incidents of a desperate chase, under the head of 'Sports and Intelligence,' he exclaims,

'Was it possible that men could stand the shame of such statements that this house which tolerated such sports, nay, which claimed them as the peculiar privilege of the class to which it belonged, a house of hunters and shooters, should, while they left these untouched, be affecting to take the brute creation under their protection; and be

ing bills for the punishment of every carter or driver, whom an angry passenger should accuse of chastising his horses with over severity.' It was in vain to attempt to disguise the fact, that if with such a preamble (as Lord E.'s) on our statutes, and with acts passed in consequence to punish the lower classes for any cruelty inflicted upon animals, we continued to practise and to reserve in a great measure to ourselves the sports of hunting, shooting and fishing, we must exhibit ourselves as the most hardened and unblushing hypocrites that ever shocked the feelings of mankind.' pp. 25, 26.

With great dexterity and success this assailant of the new scheme of legislation cuts away the line of distinction, by which Lord E. had endeavoured to save the decorum of the legislature, while it should be excluding a large proportion of the animal tribes from the protection of a bill professing to proceed on a general principle of humanity, by calling those excluded animals the 'unreclaimed,' or *feræ naturæ*. 'Why,' says Mr. W., 'because they did not ask man's protection, were they to be liable in consequence to be persecuted and tormented by him? On the contrary, if he did nothing for their good, he ought the rather to be required to do nothing for their harm.' It was in truth a matter of no small perplexity, in proposing a solemn legislative recognition of a principle condemning cruelty to animals in general, to explain to the persons who were to make this recognition, how they might do so in perfect consistency with the retention of a legal right to kill sport in the infliction of pain. Perhaps on this part of the subject the mover of the bill was less fully prepared than on the other parts, to meet that extreme moral scrupulosity, which he could not be unaware should find awake to every point of consistency. 'I really do not see how the proposition could be better introduced than in some such manner as the following.—'There is a great deal of cruelty exercised to brute animals in this country, which we certainly possess the power in some degree to prevent; and I endeavour to show that it is therefore our duty to do so. If, however, we adopt a formal measure on the subject, an assertion of something in the form of a general principle of condemnatory of cruelty, seems highly proper as the basis of any particular enactments, and may also be useful in exciting thought and impressing the moral sense. As to the particular enactments, let us try how many we can agree upon. You and I know very well that the sports of the sportsman are extremely cruel; but you and I know very well that it would be utterly in vain for

me to propose to this assembly any restrictions on those sports. I am sorry for the appearance of inconsistency that will arise from this exception, especially as it is an exception made so insidiously in your own favour. But in a matter so urgent, it is better that something should be done, with whatever defects or inconsistency, than that nothing should. I think the enormous sum of pain that may be prevented by such regulations as we probably might concur to make, a far more important consideration than the uniformity of the character of our legislation. Retain, if it must be so, your asserted right and your practice of hunting, shooting, and fishing; but pray do not go to fancy it an indispensable point of beneficence to the people, to secure to *them* also an inviolable unlimited privilege to be cruel, in another way.'

It remains only to make one slight observation on the sort of consistency so carefully maintained in this speech between the professions of regret for the sufferings of animals, and certain other professions. Near the beginning of this article, we called these compassionate professions *cant*—whether justly or not, will appear immediately. After adverting to Lord Erskine's melancholy exhibition of cruelties and victims, (an exhibition in a great measure confined to horses, asses, and cattle appointed for slaughter) our orator, as we have seen, most strenuously insists, that the cruelties perpetrated by the vulgar on these animals are equalled, if not exceeded, by those that take place in the aristocratic amusements of hunting, &c. &c. Of course the senator expects it to be understood that he regrets the sufferings of the victims of these amusements. But there should be the possibility of a doubt as to his feelings in this case, he takes care to say that,

'He *begged* not to be understood as *condemning* the sports which he had been alluding, and *much less* as charging with cruelty all those who took delight in them, cruel as the acts themselves undoubtedly were.' 'Though no sportsman himself, he should lament the day, should it ever arrive, when from false refinement and mistaken humanity, what are called field-sports, (or sports indeed of *any* kind) should be abolished in this country, or fall into disrepute. So far from arraigning those who followed them, his doctrine has ever been, that, strange as it might seem, *cruel sports did not make cruel people!*'—p. 27.

We are, if possible, more pleased than even any of our readers will be, to have reached the end of these observations. Nothing could have made us feel it pardonable to extend them so disproportionately, and so very far beyond

first intention, but the notorious fact, that the important branch of morality to which they relate, is not only disregarded in practice, by numberless reputable sort of members of the community, but also very criminally neglected in the instruction of parents, tutors, and preachers. It seemed worth while to examine a little, how far the persons so practising, and so neglecting, would do wisely to seek to draw any thing like sanction or extenuation from the opinions of the departed senator, or the decisions of the assembly in which this speech purports to have been delivered.

Art. III. *The Life of Erasmus*, with an Account of his Writings. Reduced from the larger work of Dr. Jortin. By A. Laycey, Esq. 8vo. pp. 392. price 8s. 6d. Lackington and Co. 1809.

THOUGH the genius of Erasmus was not of the highest order, nor his virtues without a considerable alloy of human imperfection, yet his life must be ranked among the happiest subjects of biography.—We fall in with this celebrated scholar, after passing over a long and dreary track of history that presents little but absurdity, barbarism, and superstition. We find him, perhaps, somewhat vain and overbearing; but his good sense—his open and communicative temper—together with a perpetual flow of wit and humour, make him a most instructive and agreeable companion. As the greatest men of his age considered his friendship an addition to their honours, he naturally introduces us to an acquaintance with the principal actors in the political and literary, as well as religious affairs of those times. The useful and conspicuous part he bore, in the most extraordinary revolution in religion and literature, the world ever saw, gives his story a peculiar interest to those who wish to investigate the origin and progress of an event, from which the nations of Europe have derived so many advantages, and whose influence is not yet entirely exhausted. There are few persons of any learning who have not, at some time or other, been instructed by his sense, or directed with his satire; so that the account of his life cannot be perused without exciting in our minds the feelings with which we remember our best benefactors.—Erasmus furnishes, too, a very edifying example of persevering application. Without friends, without money, without teachers,—sickly in constitution,—and in spite of the tyranny and oppression of his superiors, he became by an ardour that nothing could repel, and a diligence that knew no fatigue, the oracle of learning. Notwithstanding the opposition and

calumnies of powerful persons, he was caressed and courted by kings, princes, and popes; and has left a monument of his labours which posterity may admire, but will scarcely attempt to imitate.

But this subject has its difficulties also; and though men of no common learning have addressed themselves to the task, these difficulties have not been thoroughly overcome. Dr. Jortin's 'Life' or rather annals of the life, 'of Erasmus erected on the foundation of Le Clerc, has, indeed, met with a pretty general reception. The materials appear to have been collected with great diligence, and digested with considerable judgement. There is a profusion of such learning as could be introduced; and the work abounds with remarks, which though neither very profound, nor very original, are, for the most part, sound and judicious. With an evident bias in favour of Erasmus, his biographer does not carry it so far as to pass without censure the errors of his conduct or the defects of his character. But after all, it may be objected—and apparently with a degree of justice—that the book is extended to too great a length, and encumbered with a prodigious quantity of useless matter: that the episode relative to the contemporaries of his principal personage though they serve to display the extent of the author's learning, and often possess considerable interest, are frequently mere loose threads, instead of constituent parts, interwoven with the substance of the narrative: that there is a lamentable want of philosophical reflection: that the style and humour are at times inconsistent with historical dignity; and, in a word, that the work tends rather to facilitate the labours of some future biographer, or historian, than to convey information in the most agreeable manner to general readers.

Of the abridgement before us, we have little to say. We took it up, intending to compare it with another that appeared a few years ago; but we found it quite unnecessary to proceed any farther than the title-page. The sole difference consists in this; that whereas the former was the production of A. Cayley, Esq. and published by Messrs. Cadell and Davies, the latter bears the name of A. Laycey Esq. and issued from the "Temple of the Muses, Finsbury square." Without venturing a conjecture on this remarkable fact, it may be sufficient to observe, that Mr. Cayley's otherwise Laycey has had a very easy task to perform; and that, though the book may be looked over with some advantage by the mere reader, it is of little use to him who wishes to study the life of Erasmus with attention; since he must perpetually recur to the volumes of Jortin to know who is the author,

what is the authority, of any particular paragraph of the abridgement.

The works of Erasmus, amounting to ten large folios, are a sufficient proof, if we had no other, of his amazing devotedness to learning. To this, which was his prevailing passion, may be traced, in a great measure, the excellences as well as defects of his character. Hence arose his violent and perpetual struggles with the monks,—the freedom of ridicule and censure which he made use of in exposing their ignorance and impudence,—his constant refusal of all presents and pensions that could have deprived him of independance,—and his diligent exertions to propagate among his contemporaries a taste for polite literature, and promote an intimate acquaintance with the ancients. Considering the great as the natural patrons of learning, he sometimes condescended to flatter their vanity, and sometimes assailed them with loud complaints of the poverty and infelicity of learned men. He enumerates his own labours with great self-complacency; laments, in terms truly pathetic, the hard fate that exposed him to the attacks of illiterate and barbarous, but cruel and implacable enemies; and very modestly importunes his friends and patrons to silence their clamours by the strong hand of power. In his apprehension, learning possessed certain absolute, intrinsic attractions, which were not to be estimated by their tendency to promote human virtue and happiness: and being its most diligent and successful promoter, he not only seemed to think it quite reasonable, that he should be intitled to disseminate his opinions without restraint, and, with perfect impunity, hold up to public ridicule whatever absurdities might meet his observation—but went so far as to press with vehemence that those who writhed under his lashes might be deprived of the privilege, granted to all suffering animals, of uttering their griefs in any noises they are capable of raising, however dismal or hideous.

The fabric of superstition, which the reformers assailed with such impetuous violence and unexpected success, Erasmus had already touched with a gentler hand, in most of those parts which were obviously least defensible; and it was not unreasonable to expect that he would have regarded them as auxiliaries, if not hailed them as associates in the contest so far from it, he endeavoured at first to maintain a kind of neutrality—then to excuse the liberties he had taken with existing abuses, to those who were interested in supporting them—and at last to confute the very men with whom, by the ties of truth and reason, he was naturally connected. He alleged, it is true, his timidity as an apology for his

indecision ; but if this timidity were in any degree censurable, as by his confession it seemed to be, those who discovered greater courage and firmer resolution, should have received his applause. His designs, however, were materially different from those of the reformers. The immediate objects of their opposition were the tyrannical exactions and superstitious absurdities of the Roman hierarchy ; and they regarded literature merely as an instrument adapted to carry this opposition into effect. Erasmus, it should seem, opposed injustice and superstition only in so far as they obstructed the advancement of learning. Abuse and corruption, he imagined, might subsist in full vigour, without materially counteracting his project. The fine arts might flourish, notwithstanding the gross ignorance of the common people, and the hypocrisy and debauchery of the clergy and the higher orders, rioting as they did on the extorted contributions of the oppressed and enslaved. The success of the reformers appeared to be doubtful ; and Erasmus apprehensive lest the vengeance of monks and bishops and popes, who had been disturbed in the quiet possession of their usurpations, by Luther and his coadjutors, should fall on the restorers of learning, resolved to shelter himself from the storm under the protection of the prevailing party.

We might overlook, perhaps, the fear of an old man and charitably suppose, with Dr. Jortin, that had he survived to our times, he would have adopted nobler sentiments, and pursued a conduct more consistent and sincere. But several persons have, of late, taken it into their heads to inveigh against the reformers ; and wish to be believed, that the benefits conferred on mankind by their labours, would have been obtained at much less expence, if they had remained silent. Now, this is to represent the reformation as a calamity ; and clearly suppose that where its influence was most circumscribed, science and learning would make the greatest progress. Let us see then how the case stands. A knowledge of the laws and properties of the material world, is useful only as it serves to multiply the enjoyments and conveniences of life, and render them common to a multitude of individuals. The science of morals might be dispensed with, if it did not assist in the conduct of life, in the government of the passions, and in the producing and strengthening habits of temperance and industry. In Spain and Italy therefore, where the efforts of the reformers were so oppositely and effectually counteracted, before their doctrine had time to take root and diffuse their pestiferous

fluence the common people—the most numerous and consequently the most important part of every nation—should be remarkable for their intelligence, their chastity, their industry; and especially for enjoying, to a very great extent, the advantages that human life derives from the most correct and enlightened philosophy. But the very reverse of this is the fact. The population of England, of Sweden, of Switzerland, and of Scotland, where the reformers carried things to an extreme, are distinguished from other European nations, by a more rigid equity; by a larger share of good sense and general information, and an acknowledged superiority in sobriety and domestic happiness. Nor is it very difficult to account for this remarkable diversity. The reformers, in this at least, resembled the primitive teachers of Christianity—that they made no respect of persons, and considered the servant as equally capable with his master, of pleasing the Supreme Governor in this life, and of obtaining from him a reward in the life to come. Hence, it was in their judgement, of as much consequence that the poor should acquire the knowledge of Christian doctrine, and become devout and virtuous, as those who enjoyed affluence; and it would have been very strange indeed, if they directed their labours, and formed institutions, to instruct and discipline the lower orders, if their zeal and diligence had not met with a suitable return.

We may farther remark, that the progress of science and learning would have been very slow, if not altogether doubtful, had not the reformation opportunely come to their assistance. Knowledge of every kind was manifestly hostile to the tyranny and superstition of the Roman see. It is not, however, the policy of wise states, when engaged in open hostilities with powerful enemies, to irritate and provoke those, who may indeed be suspected of secret disaffection, but who continue nevertheless to preserve the appearance of obedience and fidelity. They will endeavour to conciliate such subjects, or at least to protract their revenge, till it can be taken with ease and security. The efforts of the reformers required to be repelled with concentrated force; and as rhetoric and sophistry were necessary to give a colour of justice and moderation to the violence, which those who were concerned in the support of the prevailing abuses and corruptions, were disposed to employ—they found it convenient not only to permit men of learning, in general, to pursue their studies unmolested, but also to keep a number of them in constant pay, and encourage others, by the hope of rich rewards, to undertake the defence of a desperate case. The learning, then, which flou-

rished in the Romish church was owing in great part to the reformation ; and the learned men, who laboured to defend and palliate her absurdities, were indebted to their antagonists for their security as well as for their honours. Reuchlin, it is well known, was singularly fortunate in escaping the halberd and the stake: Erasmus judged it very prudent not to put himself in the power of the Roman pontiff. All men of genuine learning, who did not devote their talents to the support of the church, were regarded with a suspicious eye ; while those who had the virtue and courage to publish doctrines friendly to general liberty or human happiness were persecuted with unrelenting fury. Father Paul is an example of the encouragement which such persons receive from popes and cardinals.

France may, indeed, be adduced as an instance of the progress that philosophy may make in a catholic country. But the most brilliant period, in a literary point of view, in the history of France, was during the struggles of the catholics and those of the reformed persuasion. Had it not been for a Claude they would not, perhaps, have had to boast of a Bossuet. Besides, literature in that country has always been confined to the higher orders. Among the middle and lower classes of the people, compared with those of protestant countries, there is but a small portion of intelligence of morality, or happiness.

Erasmus appears to have been terrified at the commotion likely to arise from the firmness and intrepidity of the reformers ; and all the wars, and massacres, and executions, that accompanied that revolution, have been exaggerated by some to depreciate their merit, and defame their character. Not in answer to all this it may be observed, that all great accessions to human improvement have been purchased at great expence. No extraordinary revolution in politics or religion with whatever advantages attended, has been effected without serious injury to individuals. But are we to charge this consequence upon those who have been instrumental in producing the beneficial change, or shield from general scorn and execration their ignorant or interested opponents ? The fate of the reformers, however, has been rather unfortunate. Insulted and trampled upon, until their patience was worn out, and it was impossible any longer to overlook the evils which they endured, they dared at length to burst their fetters : amidst threats, proscriptions, and imprisonments, they called the astonished nations to liberty ; and, having chased away their oppressors, proclaimed the laws of heaven to listening crowds. It is an outrage upon whatever is sublime

and dignified in human nature to gloss over the corruptions and palliate the injustice of their tyrants, in order to degrade men, who so justly deserve our gratitude and admiration,—merely because their zeal had been inflamed by a sense of injury, and, in vindicating the rights of humanity, they betrayed the ardour and enthusiasm of partizans, rather than the coldness of sceptics, or the indifference of selfish philosophers and politicians.

Art. IV. *Epistles on the Character and Condition of Women, in various Ages and Nations*. With Miscellaneous Poems. By Lucy Aikin. 4to. pp. viii. 142. price 12s. Johnson and Co. 1810.

It is difficult to say what a poem on Women should include. It appears to us, that the fair and ingenious author of these Epistles, has too much circumscribed her theme, by confining her attention almost wholly to woman, as she has been, and as she is, in various ages and nations, in her relationship to man—as the weaker part of the species, oppressed by his tyranny among barbarians, and raised by his courtesy to her due rank, in proportion as he became civilized. Woman in her more abstract and universal character,—woman as she is with respect to herself, as well as with respect to her helpmate,—woman in her individual sphere, fulfilling her duties as daughter, sister, wife, and mother—is only incidentally mentioned; and scarcely celebrated with the commendation that is due to her, even from one of her own sex, who has most laudably and successfully undertaken to vindicate her dignity—and to prove both by argument and illustration, that as man himself sinks or rises in society, by the ascendancy which belongs to him, he depresses or elevates his partner. But we are not disposed to find fault with the plan of this work. Had a hundred writers, male and female, chosen the same subject, each would have taken a different view of it. In every one we might have found peculiar traits excelling the corresponding traits in all the rest; in none perhaps harmoniously and perfectly assembled all the beautiful features and enchanting graces that belong to woman,—to woman as she is in our country, at our own home, by our own fire-side. Where it may be asked, should the poet find a prototype for such a delineation? Truly we know not where a lady ought to look for it,—unless where she who *might* find there, would certainly *not* look for it, in her glass. But were the poet of the *other* sex—young—in love—and full of hopes, chastized by fears that make even hope more exquisitely precious,—then we would tell him to shew us the woman of his heart, as she appears to him in those en-

trancing moments, when he thinks on future happiness; and with happiness, in every state, and under every form, associates her dear idea, as the companion of his life, the friend of his bosom, the mother of his children, his portion on earth, his partner even in the joys of heaven. Woman thus lovely and virtuous, thus amiable and exalted would surely be the most inspiring Muse, the most delightful theme, that ever prompted the numbers, or warmed the fancy of a poet worthy to be her admirer and panegyrist. We have had enough in verse, of the agonies and raptures of love, in youth and before marriage: but love in all the holy, sweet, and generous forms which it assumes when the exchanged affections of two are centred on a third object, equally near and dear to each—when a family of children grow up together—and connubial, filial, parental, and fraternal feelings are so divided and diffused, in one small circle at least to

“form with artful strife

“The mingled harmony of life;”—

love thus enlarged, refined, and ennobled, has been but rarely, and at least but imperfectly sung by poets. The poet therefore, who should chuse woman for his theme, and represent her as the mother of such multiplied and abiding blessings to her species, might produce a work of far deeper interest, if not of far higher merit, than any that we have seen on the subject, in our own or other languages. It is at present, however of no consequence to enquire how the subject might have been adorned by another: it only behooves us to inform our readers, how the sex has been exhibited in these elegant epistles by one of its living ornaments; and for this purpose we select, from the introduction the following candid and curious avowal of the scope of the fair author's reasoning, ‘on the character and condition of women in the various stages of society, among the principal nations of the earth.’

‘Convinced that it is rather to the policy, or the generosity of man, than to his justice that we ought to appeal, I have simply deavoured to point out, that between the two partners of human life, not only the strongest family likeness, but the most complete identity of interest subsists: so that it is impossible for man to degrade his companion without degrading himself, or to elevate himself without receiving a proportional accession of dignity and happiness. This is the chief “moral of my song;” on this point all my examples are brought to bear. I regard it as the Great Truth to the support of which my pen has devoted itself; and whoever shall rise for

perusal of these epistles deeply impressed with its importance, will afford me the success dearest to my heart,....the hope of having served, in some small degree, the best interests of the human race.'

From the arguments of the four epistles that constitute the poem, we select the following list of topics descanted upon by Miss Aikin, as affording a better idea of the strain of her work, which is varied and excursive, than any literal analysis that we could present.

'*Epistle I.* The fame of man extended over every period of life—That of woman transient as the beauty on which it is founded—Man makes her a trifler, then despises her, and makes war on the sex with Juvenal and Pope—A more impartial view of the subject attempted—Woman's weakness and consequent subserviency—General view of various states of society—Adam and Eve, &c. &c.

'*Epistle II.* Sundry sketches of savage life—no perfect Arcadia found on earth—all pastoral and hunting tribes deficient in mental cultivation—hence the weaker sex held by all in some kind of subjection.

'*Epistle III.* Dawn of civilization—Troy taken—Spartans—character of their women—Athens—degraded state of the married women—Rome—modern and ancient—its women contrasted—The scene of virtue and glory unfolded by the promulgation of christianity—its favourable effect on the condition of women—their zeal in its defence equal to that of men—Female martyrs—Marriage rendered indissoluble, &c.

'*Epistle IV.* Ancient German women—inhabitants of the Haram—Hindoo widow—fascinating French woman—English mother—fatal effects of polygamy—Man cannot degrade the female sex without degrading the whole race—Chivalry—gallantry—Swiss women—French—English *ditto*—Exhortation to Englishmen to look with favour on the mental improvement of females—to Englishwomen to improve and discipline their minds, and by their merit induce the men to treat them as friends, &c.'

Such are the principal subjects interwoven through these epistles; which are written with great vigour of thought, in a style of spirited versification, and embellished with incidents and characters from history, in general happily and successfully applied. The following sarcastic, and almost indignant, homage to the superiority of man, will afford a fair specimen of the general execution of the work.

'No Amazon, in frown and terror drest,
I poise the spear, or nod the threatening crest,
Defy the law, arraign the social plan,
Throw down the gauntlet in the face of man,
And, rashly bold, divided empire claim,
Unborrowed honours, and an equal's name:
No, Heaven forbid! I touch no sacred thing,
But bow to Right Divine in man and king;

Nature endows him with superior force,
 Superior wisdom then I grant, of course:
 For who gainsays the despot in his might,
 Or when was ever weakness in the right?
 With passive reverence too I hail the law,
 Formed to secure the strong, the weak to awe,
 Impartial guardian of unerring sway
 Set up by man for woman to obey.
 In vain we pout, or argue, rail or chide,
 He mocks our idle wrath and checks our pride;
 Resign we then the club and lion's skin,
 And be our sex content to knit and spin:
 To bow inglorious to a master's rule,
 And good and bad obey, and wise and fool:
 Here a meek drudge, a listless captive there,
 For gold now bartered, now as cheap as air;
 Prize of the coward, rich or lawless brave,
 Scorned and caressed, a plaything and a slave,
 Yet taught with spaniel soul to kiss the rod,
 And worship man as delegate of God.' p. 5.

We regret that the fair author should have so coldly
 the benignant influence of christianity on the condition
 her sex in society, while she so warmly denounces super-
 stition, at the end of the third epistle: not that we deny the
 justice of her indignation against the latter, but that her eul-
 gium of the former is comparatively feeble, and loses much
 of the little force that it possesses from the contrast that fol-
 lows—and which makes the reader almost imagine that fan-
 naticism is a necessary, or a natural consequence of reli-
 gion.

The following bold and animated passage is from the third
 epistle. The subject explains itself. The simile of the
 traveller's shadow is apt and ingenious, if not entirely ori-
 ginal.

' Mark where seven hills uprear yon stately scene,
 And reedy Tiber lingering winds between:
 Ah mournful view! ah check to human pride!
 There Glory's ghost and Empire's phantom glide:
 Shrunk art thou, mighty Rome; the ivy crawls,
 The vineyard flaunts, within thy spacious walls;
 Still, still, Destruction plies his iron mace,
 And fanes and arches totter to their base:
 Thy sons....O traitors to their father's fame!
 O last of men, and Romans but in name!
 See where they creep with still and listless tread,
 While cowls, not helmets, veil the inglorious head;
 If then, sad partner of her country's shame,
 To nobler promptings deaf, the Latian dame

Nor honour's law nor nuptial faith can bind,
 Vagrant and light of eye, of air, of mind,....
 Whom now a vile gallant's obsequious cares
 Engage, now mass, processions, penance, prayers,...
 Think not 'twas always thus:....what generous view,
 What noble aim that noble men pursue,
 Has never woman shared? As o'er the plain
 The sun-drawn shadow tracks the wandering swain,
 Treads in his footsteps, counterfeits his gait
 Erect or stooping, eager or sedate;
 Courses before, behind in mimic race,
 Turns as he turns, and hunts him pace by pace;....
 Thus, to the sex when milder laws ordain
 A lighter fetter and a longer chain,
 Since freedom, fame, and lettered life began,
 Has faithful woman tracked the course of man.
 Strains his firm step for Glory's dazzling height,
 Panting she follows with a proud delight:
 Led by the sage, with pausing foot she roves
 By classic fountains and religious groves;
 In Pleasure's path if strays her treacherous guide,
 By fate compelled, she deviates at his side,....
 Yet seeks with tardier tread the downward way,
 Averted eyes, and timorous, faint delay.
 In mystic fable thus, together trod
 The dire Bellona and the Warrior God;
 The golden Archer and chaste Huntress' queen,
 With deaths alternate strewed the sickening scene;
 And Jove-born Pallas shared the Thunderer's state,
 The shield of horror and the nod of fate. p. 37.

It is hardly necessary to point out either the faults or merits
 the miscellanies that follow the Epistles on Women. That
 titled *necessity*, might have pleased us better, if we had been
 artists ourselves. We do not think the lyric measure of
 Miss Aikin, equal to her heroic verse, either in sprightliness
 harmony.

V. *An Inquiry into the Seat and Nature of Fever*; as deducible
 from the Phenomena, Causes, and Consequences of the Disease, the
 Effects of Remedies, and the Appearances on Dissection. In two
 parts. Part the first: containing the general Doctrine of Fever. By
 Henry Clutterbuck, M.D. 8vo. pp. 440. price 9s. Boosey. 1807.

THERE are few sciences in which a strict and disciplined
 mode of reasoning is more indispensably required, than
 pathology; and yet there are few in which it is less at-
 tainable. In most other sciences, we may deduce our con-
 clusions from phenomena fully cognizable by the senses,
 and from the operation of laws which the judgement can
 fully appreciate. But in that which has for its object the na-

ture of disease, the ground of induction is frequently insecure; we can examine facts only in partial situations and in doubtful lights; and the laws by which those facts are produced,—the laws of life, which hold in union, the material and immaterial parts of our frame, are, in many instances, enveloped in mystery, and lie beyond the reach of our comprehension. In attempting, therefore, to account for the hidden cause of disease, constituted, as it so frequently is, of equivocal, uncertain, and almost inexplicable symptoms—it is obvious that the most guarded and deliberate care is demanded. Should the theorist be mistaken in his first assumptions, it will be of little avail that his subsequent deductions are regular and correct; or that his hypothesis should be consistent with itself, unless it be consistent also with truth. Investigations, however, in which nothing is assumed unwarrantably, and in which inferences are drawn only from substantial facts, can seldom terminate without advantage. The inquirer may not, indeed, succeed in forming his observations into an unobjectionable system; but he can scarcely fail to establish something that is true and expose something that is erroneous—or to arrive, in the end, at conclusions, which may teach the better knowledge, and more successful treatment, of the disease on which his judgment has been employed.

The doctrine which is contended for by the ingenious author of the present inquiry, is, that fever consists essentially in topical inflammation of the brain or its membranes. The author endeavours to support by an appeal to admitted facts to the history of the disease, and to the general laws of the animal economy. The following is a slight sketch of the arguments adduced in favour of the hypothesis.

After limiting the term 'fever' to that which has been strictly so called, the *idiopathic* fever of authors—excluding that general febrile state which accompanies the topical inflammation of various parts, and which is known by the name of symptomatic fever; Dr. C. observes, that however general may be the disturbance in the system, or how many soever of its functions may be deranged, we cannot in strictness, call fever an universal disease: few of the symptoms which would lead to such an opinion, being essential, or peculiar symptoms. He then proceeds on the authority of Fordyce, Huxham, Lind, and various other writers to detail the series of symptoms particularly denoting the attack and presence of fever; and refers them all to a topical, morbid, affection of the brain. The animal functions, he observes, which are considered as being more under the influence of the brain, than the vital

natural functions, are always imperfectly performed, or in some degree perverted from the natural and healthy state, through the whole course of fever; while the vital and natural functions, which are not so immediately dependent on the brain, are affected only in a secondary manner. As to coldness and shrinking of the extreme parts, with the rigors and shuddering which are so frequently observed to precede brile attacks, it is remarked, that they are by no means peculiar to idiopathic fevers, but accompany most great and sudden changes that take place in the system, and therefore cannot be expected either to explain the peculiar nature of fever, or to indicate its precise seat in the body. *petechiæ, maculæ, and vibices*, which, on the supposition of fever being a general disease, have been commonly referred to a vitiated or rather a putrescent state of the fluids, are attributed by our author, to a torpid, and nearly paralytic state of the extreme vessels, in consequence of which the blood stagnates, or is poured out into the adjoining cellular membrane. Dr. C. farther suggests, that, besides the specific causes, irritation of various kinds, mental, as well as bodily, if in sufficient degree, may become the exciting or occasional causes of fever, through the medium of the brain. These circumstances being duly considered, as well as those which respect the predisposition to fever, and, still more particularly, the train of consequences which fever is apt to leave behind, our author thinks it will appear at least probable, that the brain is the chief and primary seat of fever; and not only of fevers strictly so called, but of the *anthemata*, or eruptive fevers, and of such as are attended with specific inflammation of certain parts, as *Cynanche maxillaris, parotidæa, &c.*

It does not appear to us, however, that Dr. C. has fairly reckoned upon the whole of the evidence. The three characteristic symptoms of idiopathic fever, according to the universal testimony of the sufferers, are pain in the head, the back, and, in their own expressive words, pain all over them. Fordyce mentions pain in the back, limbs, and face, with that of the forehead: Lind particularizes universal uneasiness and pain, especially in the back and loins: Dewar joins with the head-ache, pains and extreme debility in the lower extremities: Huxham observes that few of these fevers are without a sort of lumbago, or pain in the back and loins; an universal weariness or soreness is always felt, and often much pain in the limbs. Now these symptoms—thus marking the almost universal affection of the system, are amongst those which occur at the very onset of

the disease: weariness, and the sensations of weakness, sensibility of the extremities, and pain in the back, even described by Fordyce as preceding the pain in the forehead. We cannot help inferring, therefore, from the evidence thus far adduced, that the fundamental cause of fever is a peculiar affection of the brain, medulla spinalis, and whole nervous system, and may with more propriety be said to be seated in the whole nervous system, than in the brain alone.

Dr. Clutterbuck in the next place proposes to shew, that the disorder of the brain which takes place in fever, is either a state of actual inflammation, or at least a condition nearly allied to it; and this he infers from the great analogy which subsists between the two affections, the similarity of the state of the blood in fever and inflammation, the agreement of the exciting causes in both diseases, the analogy between them in regard to their predisposition and course, and, lastly, the appearances on dissection. Omitting to follow the author through his assiduous and ingenious discussion of all these topics, we shall confine ourselves to a few remarks, resulting from a comparison of the symptoms and treatment of the two diseases.

The symptoms which are almost universally combined in fever, as we have already noticed, are pain in the head, back, and extremities: but in actual phrenitis, the pain of the back, and the pain 'all over' are seldom present. With respect, again, to the treatment of fever, theoretically deducible from the pathology of the disease as laid down by Dr. Clutterbuck, it does not appear to be so consonant as might be wished with the opinions and practice of those modern authors, whose abilities and opportunities of observation seem to point them out as the safest guides. Evacuations of blood, regulated according to the degree of the disease, is the grand remedy which, according to this hypothesis, should be resorted to. The utility of this remedy in actual phrenitis is universally admitted; but the advantages which are expected to result from it in the most violent state of fever, in this climate, we strongly suspect to be merely conjectural. The contrast indeed is striking: in phrenitis, large and repeated bleedings must be employed; but in the most violent attacks of fever, peruvian bark, induced by antimonial preparations, during the first or second day of the attack, will almost always secure an immediate resolution of the disease: in the former case, the morbidly increased action of local inflammation may be clearly inferred; in the latter, the mode of cure would rather lead to the suspicion of an universal affection, the means incompatible with the ideas of Hoffman and Cullen.

who considered the fundamental or proximate cause to depend on a peculiar state of the whole nervous system.

While, however, the arguments adduced by Dr. Clutterbuck do not in our view conclusively establish the truth of his position,—that fever and inflammation of the brain are identical affections, we readily admit his having shewn, that in many instances they are very closely allied; though we cannot agree with him that the disease depends on actual inflammation, we are convinced, by the numerous facts he has adduced, and the well founded arguments which he in general employs, that a condition of the brain may exist in fever, which bears at least a strong resemblance to it.

The manner in which Dr. C. has conducted his inquiry, throughout dispassionate and judicious; and his publication, we think, cannot but prove useful, whatever becomes of the doctrine it is professedly designed to establish. In the following remarks we concur entirely.

‘The use of heating and intoxicating medicines, as spices, wine, opium, and the like, are [is] too often in modern practice carried to a dangerous length. The most observant physicians in this metropolis, and I believe so in other parts, are becoming daily more and more convinced of the impropriety of an indiscriminate use of remedies of this description, in the treatment of fever even of the lowest kind. Yet there are still too many practitioners who administer to their patients with an unsparing hand, wine, and even alcohol, with some other things of the same general nature, with little regard to time and other important circumstances. Debility seems to be their only dread, and to counteract this, which is an effect only and not the essential part of the disease, they resort to the use of means that are calculated to increase the cause. In this way, they not only fail to effect their purpose, but too often sacrifice the patient to the attempt. If the only effect of the doctrine here inculcated were that of inducing a greater degree of caution in the use of remedies of this sort, I should think I had performed no small service to society.’
ref. p. xiv.

Part VI. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL. D. Part the First. Russia, Tartary, and Turkey.

(Concluded from p. 936.)

OUR traveller was most active in exploring almost every thing remarkable in Moscow, which he describes as a place ‘in every thing extraordinary; as well in disappointing expectation as in surpassing it; in causing wonder and dejection, pleasure and regret.’ He very often visited the Kremlin, an enormously magnificent and grotesque congregation of palaces and churches, ‘surrounded on all sides by walls, towers, and a rampart.’ The view from its highest structures is very grand, and the objects of curiosity within

its own compass are almost inexhaustible. Dr. C. then describes its general appearance.

‘The architecture exhibited in different parts of the Kremlin, in its palaces and churches, is like nothing seen in Europe. It is difficult to say from what country it has been principally derived. The architects were generally Italians; but the style is Tartarian, Indian, Chinese, and Gothic. Here a padoga, there an arcade! In some parts richness, and even elegance; in others barbarity and decay. Taken all together, it is a jumble of magnificence and ruin: old buildings repaired, and modern structures not completed: half-open vaults, and mouldering walls, and empty caves, amidst white-washed brick buildings, and towers, and churches, with glittering, gilded, and painted domes.’ p. 129.

It was one of the projects of Catharine ‘to unite the whole Kremlin, having a circumference of two miles, into one magnificent palace.’ And fifty thousand roubles* were expended in the construction of the *model*—actually the model—according to which this design was to have been executed. The expense of the whole work was calculated, in a statement evidently intended to induce the empress to undertake it, at twenty millions of roubles, but would have amounted, as our author was assured by Camporesi, the very architect who made the estimate, to fifty millions. The execution of this foolish, and, considering the cost and inutility, wicked project, was begun, but soon relinquished. Our author saw the model, which was made complete, in spite of the difficulties arising from the triangular form of the place, and the number of its churches. ‘The fronts of this model are ornamented with ranges of beautiful pillars, according to different orders of architecture. Every part of it was finished in the most beautiful manner, even the fresco paintings on the ceilings of the rooms, and the colorings of the various marble columns intended to decorate the interior. It incloses a theatre, and magnificent apartments. The famous bell of Moscow, confessedly the largest in the world, lies in a pit in the Kremlin. It was cast in this pit, and never raised out of it,—the generally received story of its having been suspended and having been broken by falling, being, as our author assures us, a fable. ‘The Russians,’ he says, ‘might as well attempt to suspend a first-rate line of battle ship, with all its artillery and stores.’ The breaking of a piece out of the rim was occasioned, he says, by a fire, ‘the flames of which caught the building erected over the pit in which the bell remained, in consequence of which the metal became hot; water thrown to extinguish the fire fell on the bell, and caused the fracture which has taken place.’ He took with great

* The rouble is equivalent to four shillings English, or a trifle more.

accuracy the dimensions of this 'mountain of metal,' as he justly denominates it, and found its circumference, at two feet from the rim, (which is so far sunk in the ground at the bottom of the pit,) to be more than sixty seven feet, and its perpendicular height to be more than twenty one feet. 'In the stoutest part, that in which it should have received the blow of the hammer, its thickness equals twenty three inches.' Its weight has been computed to be 443,772 lbs.—It was founded more than a century and a half since. It might seem puerile to wish that amidst the pompous projects of Catharine, or the wild freaks of her son and successor, either of them had been seized with the whim to have this bell re-cast and suspended. But had that been the case, there would have been an instrument for producing a sound perhaps as awful (regarded separately from the effect of associated circumstances) as can at any time be heard on any part of the globe. This suggestion of fancy is confirmed by what Dr. C. mentions of the bell in the tower of St. Ivan, which he first heard at midnight, and describes as yielding the finest and most solemn tone he ever heard; 'when it sounds, a deep and hollow murmur vibrates all over Moscow, like the fullest and lowest tones of a vast organ, or the rolling of distant thunder. It is forty feet nine inches in circumference, sixteen inches and a half thick, and weighs more than fifty-seven tons.'

Among other amusing adventures, he describes at length his visit to one of the hot baths, of which he wished to make a trial, on account of a rheumatic pain brought on by a change of weather, in which the thermometer had fallen in one day from 84° nearly to the freezing point. The whole description of the gloomy cavernous appearance of the place, the figures of the men who performed the ceremonies, and of the several stages and modes of the process, is extremely curious. But we can only notice, that, having enjoyed for some time the gentle temperature of 130° or more of Fahrenheit, he ventured for a few moments on a much greater heat, but was forced to make a hasty retreat to avoid suffocation.—He strongly recommends the warm bath to the inhabitants of this country, and asserts its highly beneficial effect in the north of Europe, where it appears to be quite as much in use as in the warm climates of the east. Those in Russia are vapour baths. He does not, however, advise an imitation of the northern mode of cooling from the heat of the bath. 'As soon,' he says, 'as the inhabitants of these northern nations had endured the high temperature of their vapour baths, which is so great that Englishmen would not conceive it possible to exist an instant in them, they stand naked, covered with profuse perspiration, cooling themselves in the open air. In summer they plunge into cold water, and

in winter they roll about in snow, without sustaining injury, or ever catching cold. When the Russians leave a bath of this kind, they moreover drink copious draughts of mead, as cold as can be procured. These practices, which would kill men of other nations, seemed to delight them, and to add strength to their constitution.'

After being detained long at Moscow, in a state of great uneasiness and suspense, the travellers set out on their journey southward, without any passport for leaving the Russian territories. But they were encouraged by the advice and exertions of the ambassador, Lord Whitworth, who secretly conveyed to them letters from the Governor of Petersburg to the Governor of Moscow, and to the commander in chief in the Crimea,—on the strength of which they determined to set out for that peninsula by a circuitous route, through the country of the Don Cossacks, and, if possible, to visit the more distant regions of Kuban Tartary and Circassia. By means of these letters they obtained 'the long-wished for *poderosnoi*,' or licence to be seen on his imperial Majesty's high road. They made very good use of it, and had themselves speedily conveyed among the more friendly and happy race of the Cossacks, whom every Russian had previously described to them as a horde of villains and murderers. But though their journey was with an ultimate and anxious view to escape, at whatever outlet, from the regions that retained them within reach of the tyrant, they nevertheless exercised their utmost faculties of observation, and had a constant series of interesting objects and occurrences.—Soon after coming on the great plains, called the *Steppes*, they saw a phenomenon which Bruce has described with so much magnificence and poetical effect, and of which we really wish Dr. C. had been induced to give a more ample account than the following few lines.

'Proceeding towards Celo Petrofskia Palnia we were much surprised by a spectacle similar to that which Bruce relates having seen in Africa. We observed at a considerable distance vertical columns of sand, reaching as it appeared, from the earth to the clouds, and passing with amazing rapidity across the horizon. Our servant, a Greek, native of Constantinople, related an instance of a child in the Ukraine, who was taken up by one of such tornadoes, and, after being whirled round and round, had every limb broken in his fall. He declared he was eye-witness of the catastrophe.' p. 192.

The monotonous appearance of the vast plains we have so often heard of, under the denomination of *Steppes*, over which the travellers had to perform so large a portion of their journey, could afford but little room for description or reflection.

The word *Steppe*, however, our authors observes, 'does not imply what we generally understand by the word *Desert*. A *Steppe* is a plain, without any visible boundary, perfectly flat, but frequently covered with spontaneous and luxuriant vegetation. It is, moreover, uninhabited, except by nomade tribes, who pitch their tents there occasionally and for a short time.' 'South of Woronetz we found the country perfectly level, and the roads, (if a fine turf lawn may be so denominated) the finest, at this season, in the whole world. The turf upon which we travelled was smooth and firm, without a stone or pebble, or even the mark of wheels, and we experienced little or no dust. The whole of these immense plains were enamelled with the greatest variety of flowers imaginable. The earth seemed covered with the richest and most beautiful blossoms, fragrant, aromatic, and in many instances, entirely new to the eye of a British traveller. Even during the heat of the day, refreshing breezes wafted a thousand odours, and all the air was perfumed.' The variety and vivacity of the insects and birds contributed to the gaiety of this scene: but there was almost constantly presented to the view, on these plains, one kind of object of a very different character, and with an effect rendered peculiarly striking by the evenness of the country and the absence of human inhabitants: we refer to the monumental *Tumuli*, which are never, in any part of the world, contemplated by reflective spectators without a degree of pensive solemnity: but which have, perhaps, seldom been beheld with more of the appropriate sentiment, than the following passage will prove to have been felt by the present traveller.

'Throughout the whole of this country [below Woronetz] are seen, dispersed over immense plains, mounds of earth, covered with a fine turf; the sepulchres of the ancient world, common to almost every habitable country. If there exist any thing of former times, which may afford monuments of antediluvian manners, it is this mode of burial. They seem to mark the progress of population, in the first ages after the dispersion; rising wherever the posterity of Noah came. Whether under the form of a Mound in Scandinavia and Russia; a Barrow in England; a Cairn in Wales, Scotland, and Ireland; or of those heaps which the modern Greeks and Turks call *Tepe*; or lastly, in the more artificial shape of a Pyramid in Egypt; they had universally the same origin. They present the simplest and the sublimest monument which any generation could raise over the bodies of their progenitors; calculated for almost endless duration, and speaking a language more impressive than the most studied epitaph on Parian marble. When beheld in a distant evening horizon, skirted by the rays of the setting sun, and, as it were, touching the clouds which

hover over them, imagination pictures the spirits of heroes of remote periods descending to irradiate a warrior's grave.—Some of them rose in such regular forms, with so simple and yet so artificial a shape, in a plain otherwise perfectly flat and level, that no doubt whatever could be entertained concerning them. Others, still more ancient, have at last sunk into the earth, and left a hollow place, encircled by a kind of fosse, which still marks their pristine situation. Again, others, by the passage of the plough annually upon their surface, have been considerably diminished. I know no appearance of antiquity more interesting than these *Tumuli*.' p. 210.

In his progress towards the southern part of the empire, Dr. C. found the moral climate improving as fast, it seems, as the physical. 'Happily for the traveller,' he says, 'in proportion as his distance is increased from that which has been erroneously considered the civilized part of the country, he has less to complain of theft, of fraud, and of dissimulation. This was the more gratifying, and indeed perhaps made an impression somewhat stronger than that of simple justice from its being the direct reverse of all that had been represented in the horrid pictures, which the enviably polished and virtuous people of Moscow had given of the barbarians of the southern territories. It is not to be assumed, however, that these refined gentry were altogether insincere and consciously unjust, in exhibiting such pictures, even supposing them to know the real state of the facts; for on what principle could they do otherwise than disapprove of the riddance, in any other part of the empire, of that dirt and vermin which themselves are so careful to preserve in their palaces? How should they do otherwise than imagine and predict many dreadful evils to attend and follow what would be sincerely thought so monstrous an innovation in the neighbourhood of Moscow, as that whitewashing of the interior of cottages, that regular washing of every part of the rooms, that washing and rubbing of tables and benches till they shine, that brightness of domestic utensils and vessels, that extreme cleanliness of the kitchens, that industrious cultivation of the gardens, &c. &c., which Dr. C. found among the inhabitants of the southern province called Malo-Russia? These Malo-Russians resemble in their features the Cossacks and the Poles; are honest, cheerful, and friendly, but, as Dr. C. observes that all barbarous nations are, much given to drinking. An account of their origin and history would be requisite, to explain the causes of the very striking contrast between their habits and those of the proper Russians.—The author's estimate of these latter was to receive its finishing aggravation just when he was about to quit their country for that of the Don Cossacks, by

attempt made on his life by a Russian peasant, who in revenge of some slight which he experienced from a girl at the inn where the travellers had stopped, and which he concluded must necessarily have been caused by her greater partiality to them, concerted with a number more ruffians an attack on the inn; and himself opened the door of the carriage in which Dr. C. was sleeping, with a design, as afterwards appeared, to assassinate him. On a sudden effort made by the Doctor to seize him, he ran off, but was taken in the morning by the soldiers that escorted the party.

Not far from the place where this incident occurred, the travellers left for a long time the neighbourhood of the river Don, nearly in the direction, and sometimes in sight, of which, they had previously journeyed a good while. Its banks appear to have no beauty of scenery; but our author mentions various entertaining particulars relative to the animal inhabitants of the banks and the river; as the fishing of the pelicans, and the musical concerts described in the following passage.

‘On the eastern banks (near Paulovskoy) are extensive low woods, hardly rising above the head, which are so filled with nightingales that their songs are heard, even in the town, during the whole night. There is, moreover, a sort of toad, or frog, which the Empress Elizabeth caused to be brought to the marshes near Moscow. Its croaking is loud and deep-toned, and may almost be termed musical: filling the air with full hollow sounds, very like the cry of the old English harrier. They are not known in the North of Europe. Their noise is in general so great, as to be heard for miles, joining with and sometimes overpowering the sweeter melody of the nightingales. This circumstance gives quite a new character to the evening and the night. Poets in Russia cannot speak of the silence and solemnity of the midnight hour: it is a loud and busy clamour, totally in contradiction to the opening of Gray’s *Elegy*, and First Night of Young.’ 218.

At Kasankaia the travellers first came on the territory of the Don Cossacks, with very little apprehension of finding them the murderous savages represented by the Russians, and with a determination to exercise the severest vigilance and attention to a people so very little known, except by the appearance of such draughts from them as have been attached to the Russian armies, in the campaigns of central Europe. From the military conduct of these, our author asserts that no right estimate can be formed of the *whole* character of the people. ‘The Cossack,’ he says, ‘when engaged in war, and remote from his native land, is a robber, because plunder is a part of the military discipline

in which he has been educated ; but when a stranger enters the district in which he resides with his family and connexions, and confides his property to their care, no people are found more hospitable or more honourable.'—His observing faculties were very powerfully excited, on first coming in sight of them on their own ground. He says, 'there is something extremely martial, and even intimidating in the first appearance of a Cossack. His dignified and majestic look, his elevated brows, and dark mustachios ; his tall helmet of black wool, terminated by a crimson sack with its plume, laced festoon, and white cockade ; his upright posture ; the ease and elegance of his gait ; give him an air of great importance. We found them in considerable numbers at Kasankaia, lounging before their houses, and conversing in such large parties, that it seemed as if we were entering their capital.' p. 226.

Dr. C. went forward to Tscherchaskoy, the capital of the Cossacks, of which he thus describes the appearance, as seen in the approach towards it on the river :

' Although not so grand as Venice, it somewhat resembles that city. The entrance is by broad canals, which intersect it in all parts. On either side, wooden houses, built on piles, appear to float on the water to which the inhabitants pass in boats, or by narrow bridges, only two planks wide, with posts and rails, forming a causeway in every quarter of the place. As we sailed into the town, we beheld the younger part of its inhabitants on the house-tops, sitting on the ridges of the sloping roofs, with their dogs, which were running about and barking in that extraordinary situation. On our approach children leaped from the windows and doors, like so many frogs, into the water, and in an instant were seen swimming about our boat. Every thing seemed to announce an amphibious race: not an inch of dry land was to be seen: and, in the midst of a very populous metropolis, at least one half of its citizens were in the water, and the other in the air.' p. 275.

The territory of the Cossacks is divided into a very great number of districts or cantons, called *Stanitzas*, each of which has an *Ataman*, or chief, who exercises both civil and military authority within the district. He is chosen annually by the people. To each of the *Stanitzas* a certain portion of land (almost entirely pasture land) and fishery, is allotted by the Government, and also an annual allowance of corn from Worone and northward, according to the returned number of people. The distribution of the land to individuals is settled by the people and *Ataman*. An individual may, if he chooses, let out his allotted portion to farm. They are stated to be free from all tax. In return for these privileges, they are subject to a very con-

prehensive military requisition. The number liable to be called on for war and some civil services is 200,000, out of a male population guessed rather than calculated at half million.

'The Cossack, in consequence of his allowance, may be called on to serve for any term, not exceeding three years, in any part of the world, mounted, armed, and clothed, at his own expence, and making good any deficiencies that may occur. Food, pay, and camp equipage, are furnished by Government. Those who have served three years are not liable, or at least not usually called upon, to serve abroad, except on particular emergencies. They serve, however, in the cordon along the Caucasus, and in the duties of the post and police. After twenty years, they become free from all service, except the home-duties of police, and assisting in the passage of the corn barks over the shallows in the Don. After twenty-five years' service, they are free entirely.' p. 292.

The effect of the whole of our author's descriptions is to give a picture of an animated, active, brave, and generous people; of comparatively good morals, and considerable information. He is speaking perhaps more particularly of the natives of their capital when he says, 'In conversation, the Cossack is a gentleman; for he is well informed, free from prejudice, open, sincere, and upright. Place him by the side of a Russian,—what a contrast! The one is literally a two-legged pig, with all the brutality, but more knavery, than that animal: the other a rational, accomplished, and valuable member of society.—I would not be understood to have made this observation as without exception on either side. The Russian women are entirely excepted.' The travellers experienced among them all the most distinguished civility, amounting in some instances to a degree of respect and active service which they wished to decline receiving, particularly in that of their keeping a nightly guard; but which they could not persuade them to discontinue. Neither could they induce the people of the houses in which they lodged, to accept any kind of remuneration for their entertainment. To every attempt to it the reply was, "The Cossacks do not sell their hospitality." They unavoidably have among them a due share of the superstitions of the national church, with some modifications of their own; as the custom, 'before consigning themselves to sleep, of making the sign of the cross, crossing respectively the four quarters of the globe.' At Scherchaskoy, Dr. C. attended the religious celebration of a festival on occasion of the recovery of one of the emperor's children from the small-pox inoculation, and witnessed, of course, a number of ridiculous ceremonies: but the most

curious part of the description is respecting the mode of reading in the Russian Churches. 'The young priests who officiate, pique themselves upon a talent of mouthing over with all possible celerity, so as to be altogether unintelligible even to the Russians; striving to give the whole lesson the appearance of a single word of numberless syllables. Some notion may be formed of their delivery by hearing the cryers in our courts of justice administer the oath to a jury.'—An unexpected degree of elegance and even magnificence, was found in the interior of some of the houses at Tscherschaskoy. The dress of the Cossacks is described as uniform, clean, and much richer than that of the Russians. They are almost constantly equipped as if about to mount their horses, which indeed seem almost identified with their own existence. Of their horses many are extremely spirited and fleet; the men are most excellent riders; and Dr. C. describes it as having been highly animating to see the escort which accompanied the carriage sometimes riding beside it, and sometimes darting forward before it to mark out the best track, and always with an appearance of vivacity and enjoyment.

From the ancient Sarmatians, a colony from Media, the author traces the history of the Cossacks, both as gradually forming into a nation on the banks of the Don, and there progressively augmenting for many centuries, and also as sending off various swarms to become tribes and nations in other parts of Asia. This chief and original notion is, he says, 'like a nucleus, putting forth its roots and ramifications to all parts of an immense despotic empire which considers it a wise policy to promote their increase and to guarantee their privileges.' But, he adds, 'as they detest the Russians, a day may arrive when, conscious of their own importance, they will make their masters more fully sensible of their power.'—In passing over this sketch of history, it may be wished that the author had a little amplified the following brief passage of it.

'The most remarkable branch of the Don Cossacks is that which has been established in Siberia. They began to march toward the East in the sixteenth century. A troop of between six and seven thousand of them, under the conduct of their Ataman, Jermak, penetrated into Permian, and made the discovery of the country to which we commonly apply the appellation of Siberia. Their adventures, and those of their chief, might lay the foundation of a very interesting romance; but we may despair of seeing it constitute a portion of history. They had gained the heights of the Ural Alps, when the appearance of vast deserts tenanted by an unknown and savage people, somewhat intimidated the enterprising clan. Jermak, full of zeal, harangues his little army.

descend the mountains: defeat and drive before them a host of Tartars; pursue their conquest even to the Tobol, the Irtysh, and the Ob; and terminate their surprising march by the subjugation of all the tribes dwelling between the Ural and Altaic chain. Unable, from the losses they had sustained, and the obstacles they had yet to surmount, to maintain possession of such extensive territory, they were compelled to humble themselves before the Russians. In 1581, Jermak made the cession of his conquests, by formal capitulation, to the Tsar Joan, who, in consideration of the important services he had rendered to the empire, not only pardoned him, but even recompensed his extraordinary talents and courage. Thus was Siberia added to the extensive possessions of Russia, by a Cossack of the Don, whose achievements were only less glorious than the boasted victories of Alexander, because they have wanted historians to relate them.' p. 286.

Another remarkable variety of the human species, found in the same country as the Cossacks, is the Calmucks. Though on tolerably amicable terms with the Cossacks, and sometimes intermarrying with them, they form, in many points, the greatest possible contrast. On the *Steppes* to the south of Kasankaia the travellers visited a Calmuck camp, which possessed attractions not easily, in their way, exceeded.

'As we drew near on foot, about half a dozen gigantic figures came towards us, stark naked, except a cloth bound round their waist, with greasy, shining, and almost black skins, and black hair braided in a long queue behind. They began talking very fast, in so loud a tone, and so uncouth a language, that we were a little intimidated. I shook hands with the foremost, which seemed to pacify them, and we were invited to a large tent. Near its entrance hung a quantity of horse-flesh, with the limbs of dogs, cats, marmots, rats, &c. drying in the sun, and quite black. Within the tent we found some women, though it was difficult to distinguish the sexes, so horrid and inhuman was their appearance. Two of them, covered with grease, were lousing each other; and it surprised us that they did not discontinue their work, even look up as we entered. Through a grated lattice, in the side of the tent, we saw some younger women peeping, of more handsome features, but truly Calmuck, with long black hair hanging in thick braids on each side of the face, and fastened at the ends with bits of lead or tin. In their ears they wore shells, and large pearls, of a very irregular shape, of some substance much resembling pearl. The women were eating raw horse-flesh, tearing it off from large bones which they held in their hands. Others, squatted on the ground, in their tents, were smoking, with pipes not two inches in length, after the manner of the Laplanders.' p. 237.

An engraving is given of a female countenance, the features of which we have uncommon difficulty in admitting to be human. The women are described as extremely hardy, and as better riders than the men. And their superiority in this accomplishment is sometimes of most excellent ser-

vice to them in the affair of courtship, which is managed in what may appear to us rather an odd manner. The lady is mounted, and rides off at full speed. Her lover pursues; and if he overtakes her she becomes his wife immediately, and returns with him to his tent. 'But,' the Doctor says,

'it sometimes happens that the woman does not wish to marry the person by whom she is pursued, in which case she will not suffer him to overtake her; and we were assured, that no instance occurs of a Calmuck girl being thus caught, unless she has a partiality for her pursuer. If she dislikes him, she rides, to use the language of English sportsmen, *neck or nothing* until she has completely escaped, or until the pursuer's horse is tired out, leaving her at liberty to return, to be afterwards chased by some more favoured admirer.' p. 333.

On visiting another of their camps, which was in distress from the havoc occasioned by a violent storm in the night Dr. C. found a person he denominates the 'High Priest' walking about to maintain order. And there was affixed to each tent an ensign of scarlet linen, containing, in sacred characters, the written law of the Calmucks; such banners being always erected in times of any general calamity, as a preventive of theft and intrusion on each other's property. These manuscripts on the linen were found to be beautifully written; and our author was naturally desirous to procure one of them. The proposal was at first entirely disapproved. But after it had been represented that the Englishmen were strangers from very distant western countries and not subjects of Russia, the Calmucks entered into consultation among themselves, the result of which was permission for the priest to transcribe, for a proper reward, one of the manuscript banners, for the foreigners. This was afterwards presented with all the formalities of a solemn embassy, the priest, at the head of a party of the elder Calmucks, all in their best dresses, making a long speech to inform the travellers,

'that their law, esteemed sacred, had never been before suffered to pass from their hands; but as they were assured we were great princes, who travelled about to see the world, and gather instruction for our own people, they had ventured to consign the consecrated code to our use. They moreover desired us to observe, that the character in which it was written was also sacred, on which account they had also brought a specimen of the vulgar character in daily use among them. Their sacred characters, those of Europeans, read from left to right. The vulgar characters read from the top to the bottom, and are placed in columns.' p. 334.

Our author has in vain used every endeavour, since his return to England, to get this curious manuscript translated; nor has it been as yet decided in what language it is written.

He also brought away, and has imitated in a plate, grotesque and hideous paintings, originals or fac-similes, 'representing objects of pagan worship common to the earliest mythology of Egypt and Greece.'—The Calmucks possess the art of making gunpowder; distil a weak bad kind of brandy from mare's milk; prepare steaks of horse-flesh for eating, by placing them under the saddle in their journies; are desperately addicted to gambling; have the utmost horror of living in houses, even for the short time that any of them may be detained, when on an embassy to any of the states where the custom is to live in houses; and have in vain been attempted to be induced or coerced, by the Russian government, into a less vagrant mode of life.

The travellers passed on to Azof and Taganrock, and thence, by a voyage of extreme danger, across the northernmost part of the Palus Mæotis, or sea of Azof, to Kuban Tartary.—The Kuban Tartars, denominated also *Tchernomorski*, and Cossacks of the Black Sea, are a nation or tribe removed, less than twenty years since, by the empress Catharine, from the banks of the Dnieper to those of the Kuban, to be placed as a kind of frontier guard to the Russian empire against the Circassians, and the Tartars from the side of Turkey. They are described as a brave, but rude and warlike people; possessing little of the refinement of civilized society, although much inward goodness of heart; and as being ready to shew the greatest hospitality to strangers that solicit their aid. It is added,

'That they do not resemble the Cossacks of the Don, in habits, in disposition, or in any circumstance of external deportment. The Cossacks of the Don all wear the same uniform; those of the Black Sea, any habit which may suit their caprice. The Don Cossack is mild, affable, and polite: the Black Sea Cossack is blunt, and even rude, from the boldness and hardihood of his manner. If poor, he is habited like a primeval shepherd, or the wildest mountaineer. If rich, he is very lavish in the costliness of his dress, being covered with gold, silver, velvet, and the richest silks and cloths of every variety of colour.'

The extent of territory allotted to them, for which, however, they had to fight in order to take possession, comprehends a thousand square miles. In consequence of so much war, their numbers are much reduced. Their most restless and dangerous enemies are the Circassians, with whom they were at war at the time our author arrived among them. The disturbed state of the country, made it necessary to have a strong guard (of these Cossacks), in travelling toward their capital, Ekaterinedara. In their way they passed a very great number of *tumuli*, and came in view of the ridge of Mount Caucasus, which, though of great altitude, appeared

to our traveller neither so high nor so grand as the Alps. The war, of which he just came in time to witness the conclusion, had been provoked by the Circassians, who, in time, nominally, of peace, had committed many depredations, for several years successively, on the territory of the Tchernomorski; who were at last roused to chastise, in earnest, the tribes of banditti. Accompanied by a party of Russian regular troops, and a few field pieces, they advanced, and encountered, and defeated some detachments of the Circassians, whose desperate valour generally preferred death to surrender. When these ferocious tribes sent, in the way of overture for peace, deputies to inquire the reason of the war, the answer of the Cossacks, as Dr. C. says, is curious and serves to call to mind similar laconic expressions in ancient times. "You have played your gambols in our territory these three years: we therefore come for a little sport in yours."

Under the mediation of a Turkish Pasha, obtained by the Circassians, a grand conference, to treat of peace, was appointed to be held, just at the time of our author's visit between the Kuban Cossacks and the princes of the Circassians. The Ataman's invitation to accompany him and the principal Cossacks to this interview, was most gladly accepted, both from the interest of such a circumstance, and with the hope of seeing something of another almost unknown people, the Circassians. The whole scene is excellently described, and a relation given of the dialogue between the Ataman and the Pasha, who spoke in behalf of the Circassians. It was really managed with very great dignity and good sense on both sides, and it ended in articles and pledges of peace. The most interesting part of the account, however, is the description of the appearance and manners of the Circassians, towards a large and formidable groupe of whom, the travellers, accompanied reluctantly by the Ataman and a few Cossacks, ventured to approach. The manner of reception, however, soon convinced them that they were daring too far, and they quickly retreated to their own party and their own side of the river. The whole picture of these barbarians is extremely striking, but impossible to be abridged, and far too long to be transcribed. They are represented as in the very highest degree savage and treacherous.—The common idea of the peculiar handsomeness of their persons, is fully confirmed by Dr. C.

We find ourselves compelled, now, to bid adieu to the accomplished traveller; though the remaining part of the volume, which we must leave unnoticed, is quite as interesting as the preceding portions. The journey was pro-

ented along the frontier of Circassia, to the Cimmerian Bosphorus; through the Crimea to Odessa; and thence by sea to Constantinople. He surveyed the Crimea with the utmost attention; and was assisted, in many of his inquiries, by Professor Pallas, who resided there, and manifested to the Englishmen a solicitude to serve them in every possible way. Abundant subjects were afforded to the curiosity both of the antiquary and the natural historian; with the addition of a fine and most just occasion of eloquent invective against the Russian government, of the villany and barbarity of which the Crimea affords the most surpassing example.—Many antiquities, in the neighbourhood, especially, of the Cimmerian Bosphorus, have given Dr. C. the occasion of evincing his learning and historical knowledge, as well as his constant politeness.

Art. VII. *Ta Tsing Leu Lee*; being the Fundamental Laws, and a Selection from the Supplementary Statutes, of the Penal Code of China, &c. Translated by Sir George Thomas Staunton, Bart., F. R. S. &c. &c.

(Concluded from p. 946.)

THE Code we are now to describe, is introduced by several prefatory edicts of different emperors, and two or three explanatory tables. Its contents are arranged under seven grand divisions. The first is general and introductory. The second, denominated (with no great propriety) *civil laws*, relates to the conduct of the principal officers of government, and to that of inferior magistrates. The third is intitled *fiscal laws*, and relates to the enrolment of the people for the purposes of taxation and personal service to the state, the law of succession, and the care of the aged and infirm,—to offences respecting lands and dwellings,—to those respecting marriage and divorce,—to those respecting public property, coinage, and the collection of the revenue,—to customs and duties,—to usury and property in trust,—and to the regulation of commercial agents, trade, and weights and measures. The fourth division is called *ritual laws*, and is divided into two books, the one concerning sacred, the other civil observances. The fifth, or that of *military laws*, regards the protection of the empire and its precincts, the management of the army, the guarding of the frontier, the care of government horses and mules, and the regulation of expresses and posts. The sixth division includes, under the head of *criminal laws*, treason and rebellion, sorcery, sacrilege, and various kinds of theft and embezzlement,—the law of homicide,—that of assaults,—the presenting of informations,—bribery,

—forgeries and frauds,—adultery,—miscellaneous offences, gaming, houseburning, defacing public monuments,—arrest and escapes,—imprisonment, judgement, and execution. The seventh division, contains the laws relating to public works and ways, and the regulation of manufactures. The first of these divisions should rather be considered as an introduction; the other six correspond to the six supreme boards or departments, which are intrusted with the general administration of the empire. A detailed account of the constitution and functions of these boards, is furnished in another Chinese work, in 144 volumes, intitled the *Great General Code of the Tsing Dynasty*; a work, we scarcely need say, which Sir George has not pledged himself to translate. The entire execution of the *Penal Code*, however, must of course belong to the board of public justice. It does not profess to contain the whole law of the empire, but only the sanctions of the whole law. Without adverting to this distinction, several of the subdivisions we have enumerated would be esteemed much more important than they really are. The book, for instance, concerning ‘lands and tenements,’ which an English reader might suppose to contain a large body of legal doctrine upon the subject of real property, only denounces appropriate punishments against several kinds of offences which fall under the cognizance of the revenue board, such as evasions of the land tax, neglect of magistrates to visit lands which have suffered from calamitous events or unfavourable seasons, for the purpose of remitting part or the whole of the land tax, neglect of the tenants to register the lands of the nobility, fraudulent sale of lands by pretended owners, &c. The same remark applies also to particular sections of this subdivision. The intitled the ‘law of mortgages,’ is nothing more than a denunciation of punishment against mortgages without the privity of the magistrate, against attempts of the mortgagee to raise money upon his mortgaged property a second time, and against refusals of the mortgagee to re-assign the property when the mortgager is prepared to redeem.

A very cursory view of the principal features of this code, will shew that it has no great pretensions to scientific construction; and its intricacy, disproportion, repetitions, and inaccuracy of method, will appear still more glaring, upon a narrower examination of its contents. This indeed is fairly admitted in one of the prefatory edicts, and is strongly implied in a section for the express purpose of directing the magistrates in cases where the laws appear contradictory. It cannot, however, be of any importance to specify mere formal improprieties, in the code of a foreign

nation. A few pages may perhaps be employed to better purpose, in stating and criticizing some of its principles and regulations.

The code begins, very significantly, with a section on punishments. From the first to the last page, we have 'blows,' 'blows,' 'blows,' without intermission. It is the bamboo, says Du Halde, that governs China. The source of every thing in that vast empire is *fear*; the end of every thing, *tranquillity*. These are the proximate and final causes to which the collective agency of the Chinese people may be referred. There is scarcely a provision, in the whole body of its jurisprudence, which does not regard the latter as its end, and rely upon the former as its agent. The collection of customs and the support of troops are not designed for national aggrandizement, nor the punishment of crimes for the preservation of individual happiness or virtue: personal freedom, so far from being the object of legislation, is almost entirely annihilated by the multiplicity of injunctions and prohibitions; and assuredly the interests of commerce are not studied by a system, which interferes in all trading concerns, which discourages ingenuity by forbidding innovation, and activity by restraining enjoyment. Even those provisions which wear the aspect of charity toward the poor and afflicted, may reasonably be ascribed to the fears of government. In a country of vast extent, peculiarly favourable to population, subject to frequent famines, and depending wholly upon its own resources, the establishment of public stores, the distribution of grain to the necessitous, and the appropriation of unoccupied lands to the destitute, are measures essential to the security of the state. Desperate multitudes would otherwise associate into bands of robbers, a rebellion would extend over the province, and its leader, perhaps, seize the throne.

Having but one remedy for all kinds of social disorder, the law of China is very anxious to adjust the dose. The principle of fear is to be excited in different degrees, exactly suited to the magnitude of the crime. For this purpose, the gradations of punishment are fixed in the following manner. The first and lightest description, is that of the lesser bamboo. Of this there are five degrees; the first being nominally a punishment of ten blows, the second 20, and so on to 50, which are reduced in practice, however, to about one third. The size of the bamboo is defined with audable accuracy; it is to be 5 *Che** and 5 *Tsun* in length,

* The *Che* (of which the *Tsun* is the tenth part) is a measure of length a little exceeding the English foot. The *Kin* is a weight exceeding the English pound by about one third.

$1\frac{1}{2}$ *Tsun* by 1 *Tsun* in breadth at the end, $1\frac{1}{2}$ *Kin* in weight and to be held by the smaller end. The next class of punishments is administered with the larger bamboo, and consists also of five degrees, from 60 to 100 blows, of which only one third are usually inflicted. The size of this instrument is more formidable; it is to measure 2 *Tsun* by $1\frac{1}{2}$ at the extremity, and to weigh 2 *Kin*. In the next class, the exertions of the bamboo are assisted by the terrors of exile. Its five degrees consist of the same number of blows as the five preceding degrees, with the addition to each, respectively of banishment into servitude to the distance of 500 *lee*, (about 50 leagues,) for a year, a year and a half, two years, two years and a half, and three years. The fourth kind of punishment, inflicted with three different degrees of severity is perpetual banishment to the distance of 200, 250, or 300 leagues, accompanied, however, with 100 blows. The new division of punishments we could wish were as little known in England as the bamboo,—the punishment of DEATH. Even here the Chinese legislator is not forsaken by his exquisite spirit of discrimination. There are *two degrees* of death, strangling and beheading; and that mode of punishment which in Europe has been esteemed the easier and more honourable of the two, is reserved in China for the most heinous offenders, and particularly for principals as distinguished from accessaries. This is one of the cases, no doubt in which the opinion of the legislator regulates that of the individual, in which a punishment is more dreaded because it is represented as more dreadful, and the enormity of the crime adds terror to the sanction instead of the terror of the sanction augmenting the abhorrence of the crime. There are some other modifications of capital punishment, according to the magnitude of the offence. All criminals capital convicted, except such atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; every sentence of death must be ratified by the emperor, and the execution whatever takes place during the first and six months of the year. A few of the most enormous crimes, high treason, parricide, and other aggravated cases of murder, (including those which the English law denominates petit treason) are punished in a manner still more terrible. This last effort of cruelty, in which the anguish of the criminal is left to the caprice of the executioner, is denominated “a slow and painful execution.” Sir George assures us it is but rarely inflicted; being *almost* always commuted for the ordinary punishment of decollation. The celebrated minister of state, *Ho-quen*, on whom this sentence was lately pronounced

ounced, received permission, on account of the distinguish-
rank he had held, to become his own executioner. The
first ten degrees of ordinary punishments are commuted, in
the case of officers of government, for a proportionable
forfeiture of salary and degradation of rank. Subjects of
the empire, enrolled under the Tartarian banners, receive
the due number of blows with the whip instead of the bam-
boo, and instead of going into banishment, are compelled to
wear the *cangue*, or movable pillory, a proportionable number
of days. This instrument is a sort of wooden collar, about
a yard square, and weighing 25 *kin*, or upwards of 30lbs.*.
Most of the capital and other severe punishments, however,
have lately been made redeemable at certain sums of money,
proportioned to the rank of the offender. An officer above
the fourth rank may redeem his life, (even in cases of murder,
or any thing that appears to the contrary) for 12,000 ounces
of silver; and a private individual for 1,200. Even in China,
it seems, the spirit of judicial vengeance is almost satiated
with human blood: happy, if there had been wisdom and
virtue enough in its government, to remit so dreadful a
penalty on a nobler principle than that of avarice or a respect
for wealth, and to substitute a species of correction, better
calculated, than pecuniary fines, to improve the public senti-
ment, reform the offender, and repress the offence. It would
be too much to expect, however, that the criminal code of a
country like China, should so far exceed our own in point
of wisdom and benevolence.

After determining all the degrees of human guilt (below
that of treason, &c.) to be exactly twenty, and attaching
the due punishment to each, the Chinese code finds it easy
to fix the situation of every offence upon the scale, according
to its circumstances of extenuation or atrocity. The following
cause will afford a specimen.

* Any officer, knowingly permitting one such supernumerary to con-

* According to a collection of engravings intitled "Punishments of
China," the list we have extracted from the Penal Code is far from com-
plete. Sir George Staunton seems to dispute the authority of that pub-
lication, but not in very confident terms. He says, "the fancy of the
writer has given, in some instances, a representation of cruelties, and of
barbarous executions, which it would be very erroneous to suppose have a
place in the ordinary course of justice, although *something of such a nature*
may, no doubt, have been practised heretofore, under some tyrannical and
 sanguinary emperors; and even perhaps in *the present age*, upon some par-
ticular and extraordinary occasions." We are therefore to consider this
code as only prescribing "the ordinary course of justice," but by no
means as confining the imperial prerogative of cruelty on "particular and
extraordinary occasions."

tinue in the employ of government, shall be liable to the punishment of blows, if the said officer be a presiding magistrate; to 30 blows, if deputy; and to 40 blows, if a chief clerk of such office or tribunal. For every three supernumeraries, thus suffered to remain in employ, the punishment shall be increased one degree to any proportionate extent, not exceeding the limit of 100 blows.' p. 53.

In this clause, as in a great many others, the lowest officer incurs the greatest responsibility; a regulation not altogether injudicious where he is the real offender, and his superiors only guilty of connivance or neglect, but grossly absurd if applied to cases in which he only executes their commands. Accessories, in general, are punished one degree less severely than principals. This however admits of several exceptions; among which we shall notice the following characteristic clause, the doctrine of which is exactly opposite, and perhaps preferable, to a maxim of English jurisprudence.

'When the relative situation of the parties engaged in the commission of one offence, creates a difference in their liability to punishment, the principals shall suffer as principals in the offence committed by themselves but the accessories shall be punished as accessories in the offence of which they themselves would have been guilty, had they been in the place of the principal. As for instance: if a man engages a stranger to strike his elder brother,—the younger brother shall be punished with ninety blows, and two years and a half banishment for the offence of striking his elder; but the stranger shall be only punished with twenty blows, as in common cases of assault.—Also if a younger relation introduces a stranger to steal to the amount of ten *leang* or ounces of silver of the family property he shall only be punished as wasting, or disposing of without leave, the family property to that extent, whereas the stranger shall be punished in common cases of theft.' p. 33.

To understand the ground of this latter regulation, must be recollected, that all the members of a family are considered to possess a qualified or contingent right in the family property, and, consequently, that they only steal what is in some measure their own. Several of the rules relative to accessories are similar to those of the English law, and some others might safely be adopted by it.

In the reduction of punishments, death and perpetual banishment are each reckoned as one degree: and no offence can be rendered capital, or the mode of a capital execution altered, by virtue of any constructive aggravation. Several divisions of the code, especially those on quarrelling, and abusive language, are greatly extended and almost entirely filled with nice and subtle distinctions of the degrees of criminality, according to the relative situation of the parties. Without entering into these refinements, we shall

merely observe, that trifling differences and shades of guilt are beneath the notice of a legislator ; that perfect accuracy in the adaptation of punishments to offences, even after they are committed, is utterly impracticable to any finite intelligence ; that, if it were practicable even beforehand, it would be of no other use than to explain the lawgiver's opinion of their relative demerit ; that the perpetration of a crime under particular circumstances is not prevented, by the consideration of a trifling addition to the ordinary punishment ; that a limited exercise of discretion may safely be intrusted to the judicial power, especially where it is vested jointly in a jury and a judge ; and that the purpose of prevention is much better secured, by the general persuasion that the penalty will be made to correspond to the offence, than by a previous knowledge of the exact price which an offence will cost should it happen to be detected.

Offenders not less than 70 or more than 15 years of age are allowed to redeem themselves from any punishment less than capital by a trifling fine, and those who are not less than 90 or more than 7 are exempt from all punishment ; capital convicts, whose age is not less than 80 or more than 10, are recommended to the particular consideration of the emperor. Several of the higher orders in the state are exempted from trial till a warrant for that purpose is obtained from the emperor, and proceedings upon such trial are to be referred to him for decision. The privilege extends to the lineal relations of the individual entitled, both ascending and descending. The case of capital convicts, whose parents or grand-parents are aged or infirm and have no other male child or grand-child aged 16 to support them, is to be submitted to the particular consideration of the Emperor. None of these privileges extend to cases of a treasonable nature.

Voluntary confession is treated with an unexampled and unreasonable degree of favour. The few cases in which it may intitle the offender to lenity, may with much greater safety be committed to a discretionary judicial power of mitigating punishment, or to the sovereign's prerogative of emitting it. Some of the clauses in this section are so particularly characteristic of the code itself, and bear so strong an impression of its fatherly manner and anxious equity, that we shall beg leave to submit them to the reader.

Whoever, having committed an offence, surrenders himself voluntarily, and acknowledges his guilt to a magistrate, before it is otherwise discovered, *shall be freely pardoned* : but all claims upon his

property, on the part of government or of individuals, shall nevertheless be duly liquidated.—If the voluntary confession of the offender is accurate and imperfect, he shall be liable to punishment for as much of the offence committed by him, as he had endeavoured to conceal; but in cases of a capital nature, the punishment shall always, upon making any timely confession whatever, be reduced one degree.—If the offender does not confess his guilt until he is informed that a charge is prepared to be laid against him; or if he previously absconds, or takes refuge out of the empire, his punishment shall not be entirely remitted, but mitigated two degrees. In all cases also of fugitives and deserters returning to their original places of abode, the punishment to which they are liable by law shall be mitigated no more than two degrees.—If the robber, thief or swindler repenting of his conduct restores the plunder to the persons from whom he took it, or if the corrupt officer restores the amount of the bribe to the person from whom it was received, this restitution shall be deemed equal to a confession at a legal tribunal, and in the same degree entitle the offender to pardon.’ pp. 27, 28.

As a counterpart to this, we may add the following.

‘ A thief who, when pursued, casts away the stolen goods, but afterwards defends himself by force, and refuses to surrender, shall be punished, according to the law in ordinary cases of criminals not surrendering, with 70 blows at the least; but a thief who upon such an occasion wounds any person, shall be strangled; and a thief who upon such an occasion, kills any person, shall be beheaded. p. 281.

Highway robbery is punished with death, however small the plunder. Theft is punished in proportion to the value of the property stolen, beginning with 60 blows for the lowest sum, and rising a degree higher for every 10 ounces of silver up to 120, above which it becomes capital; but Sir George would persuade us here in England where we insist on the right of hanging a *pilferer* of the value of *five shillings*, that so severe a sentence is never executed, even in China. Bribery, for a lawful object, is punished exactly like theft: for an unlawful object, more severely, the offence becoming capital when the bribe exceeds 80 ounces, and the smallest bribe whatever incurring a penalty of 70 blows. Theft of public property is treated like bribery for an unlawful object, and embezzlement of public property is punished still more severely. There are some very judicious regulations for the reciprocal responsibility of officers in the treasury department, and for the punishment of lending or deriving profit from public property.

The crime of high treason, as described at the head of the *criminal* laws, does not include an attempt on the sovereign’s life; but is defined to be an attempt to subvert

the established government, or to destroy the imperial palace, temple, or tombs. In the preliminary regulations, however, there is a section devoted to ten crimes of a treasonable or peculiarly atrocious nature, in which these particular kinds of high treason are specified under the titles of *rebellion* and *disloyalty*, and an attempt upon the life of the prince seems to fall under the description of *sacrilege*. So little does a despotic government find precision necessary, in the description of offences which it is interested to punish. We can easily imagine with what contempt the chief officers of justice, in China, would treat the scrupulous exactness of our English courts respecting 'flaws in the indictment.' The sacred person of his imperial majesty, however, is protected by a sufficient variety of specific regulations. All persons unauthorizedly entering, or approaching with an intent to enter, the gates of the imperial temple, or palace, are liable to severe punishments; and if they enter the apartments in the actual occupation of the emperor, empress mother, or empress grandmother, or come into the palace armed with any sharp weapon, they are to suffer death. Severe penalties are also denounced against such as travel on the roads, or cross the bridges, or intrude into any of the passages of the palace, which are reserved to the emperor's use; but the imperial retinue, attending his majesty when he travels, may proceed upon the side paths. Shooting arrows or bullets, or throwing stones or bricks, *towards* any imperial palace, is also a capital offence.

'When labourers of any description are employed in the imperial palaces, whether in the domestic or state apartments, the officer of government who has the superintendence of their work, shall give in an exact statement of the proper name and family name of each person to the officers on guard at the several gates, and also to the superior officer in waiting; when any such individual enters the palace for the first time, his name and his person shall be identified at the gate, and an exact notice taken of his figure and his appearance.—In the course of the hour *shin* (between three and five in the afternoon,) the number of persons, as well as the figure and appearance of each, having been found to correspond with the register, they shall depart through the identical gates by which they had been admitted. If any of them wilfully remain within the palace, contrary to this regulation, they shall be liable to the punishment of death by being strangled, after the usual period of imprisonment.' pp. 198, 199.

Relations of convicted persons are not to reside near the imperial palace; and any such relation, 'who shall absurdly undertake' an office near the emperor's person, or the duty of guarding the palace, 'concealing the previous

circumstance by which he is disabled from so doing,' is to suffer death. When his majesty travels, the people are to make way for his approach, or if they have not time to retire may 'prostrate themselves humbly on the road side till the retinue has passed.' Intrusion within the lines is punished with five years banishment.

In the division of *ritual* laws, the physician who shall make up medicines for his majesty in any unauthorized manner, is rendered liable to a punishment of 100 blows. If any of the articles of food are not clean, the cook is to be punished with 80 blows; if he does not taste the dishes himself, with 50 blows; if he introduces into his majesty's kitchen any unusual drug or article of food, he shall be punished with 100 blows, and 'compelled to swallow the same.'

Some curious precautions are taken to prevent the formation of a party, or the ascendancy of an officer of state, in the imperial court. 'If any of the officers about the court cabal and combine together, in order to impede and obstruct the measures of his Imperial Majesty's government, all the parties in such cabal, without distinguishing between principals and accessaries, shall be beheaded after the usual period of confinement; their wives and children shall become slaves and their fortunes shall be confiscated.' 'If an officer belonging to any of the departments of government, or any private individual, should address the Emperor in praise of the virtues, abilities, or successful administration, of any of his majesty's confidential ministers of state, it is to be considered as an evidence of the existence of a treasonable combination subversive of government, and shall therefore be investigated with the utmost strictness and accuracy; the cause and origin of these interested praises of persons high in rank and office being traced, the offending party shall be beheaded, after remaining in prison the usual period. His wives and children shall become slaves, and his property confiscated. If the confidential minister or great officer of the crown to whom the address related, was privy to the design, he shall participate in the punishment of the offence; but otherwise shall be excused.'

Persons falsely delivering verbal orders from the emperor, empress, or hereditary prince, are to suffer death and any sort of false communication to his imperial majesty, either verbally, or in writing, is to be punished with 100 blows and three years banishment. Officers of government privately investigating affairs of state in any part of the empire, without authority, are to suffer death.

There are some very elaborate regulations for the punish-

ment of magistrates, and their inferior officers, in cases of unjust sentence, whether executed, or only pronounced, and whether erroneous through negligence or design. An unjust sentence of capital punishment, if executed, is to be punished with death.

The use of torture is allowed in cases of homicide and robbery where the offender contumaciously refuses to acknowledge the truth, and in various other cases, not expressly defined, but including treason, no doubt. The mode specified in this volume, is that of compressing the ancles; but this is not the only, or the most cruel mode, if we may believe the work intitled "Punishments of China." Privileged classes, offenders not less than 70 years old, or not more than 15, and such as labour under permanent disease and infirmity, are exempt.

The most striking feature of the whole Chinese economy, is the stress which is laid upon relationship. It being once established as a principle, that the empire was a family and the sovereign the father of all his subjects, the paternal relation became a subject of great importance. Every intermediate authority, between the real individual father, and the universal political one, assumed the same aspect. In other countries the relation is no longer observed in all its strictness, when the state of physical dependence has terminated; the child becomes a man, and the parent in some degree ceases to be a father. But a Chinese never becomes a man, till his father dies. As the relation is established by law, it continues in all its force till it entirely ceases. The national character, therefore, is destitute of all manliness, and is marked with certain traits of imbecility which render us alternately of childhood and dotage. In the several edicts which Sir George Staunton has very properly appended to his work, there is a peculiar sort of kindness and condescension, which strongly conveys the idea of senility. We will insert a short extract from the imperial edict confirming the sentence of death pronounced on the criminal *Chin-te*, who had very nearly perpetrated the assassination of the emperor, and afterwards charged several of the nobility with his accomplices. The tone of self-applause and exultation, of praise and censure, is exactly that of an indulgent, but offended grandfather.

"We, indeed, who hold the universal sovereignty of the earth, (*i. e.* China,) surely have governed with candour and integrity! That our actions are neither equivocal nor suspicious, must be obvious to all our subjects, the nearest as well as the most remote from our presence. During these last eight years, though we make no claim to the perfection of political virtue, at least we have not dared so far to forget

ourselves as to take away a life unjustly. Where, therefore, is there ground for malice, or an excitement to revenge? The nobles and magistrates who compose our court, are esteemed by us with fraternal regard. Our sons and nephews are united to us by the closest ties of blood: shall we allow a wretched criminal to injure them by his wicked aspersions? In fact, we do not fear or harbour a suspicion against any one. Among the inhabitants of the earth, there may surely be some who rush on wildly like mad dogs, and who commit acts of violence which no one had previously suggested or contrived. The bird *Chee-kia* even devours its mother; yet who are its confederates?

‘If, in consequence of the confession extorted from this criminal, we were to proceed against those, whom, with the blind fury of a mad dog, he has charged with criminality, they would hardly escape with life. We renounce, therefore, altogether, an investigation of such a malignant tendency. Our chief mortification at present arises from observing, that the influence of our government and example is not more effectual; and this leads us to infer that we have been guilty of some failure in our duty, which we must endeavour to rectify, that there may be no blemish in our conduct, to render it inconsistent with our affection for our people.

‘On the other hand, the conduct of *Mien-gen*, Prince of *Ting-ching*, who first laid hold of the criminal, and whose clothes were torn while exerting himself to repel his onset; the exertions of *La-vang-to-ur-chee*, Prince of *Ku-lun-ge-fu*, and of the officers in waiting *Tan-pa-to-ur-chee*, *Chu-ur-kang-go*, *Cha-ke-ta-ur*, and *Sang-kee-se-ta-ur*, by whom the criminal was ultimately secured, especially that of *Tan-pa-to-ur-chee*, who received three wounds in the struggle, all deserve our warmest admiration and praise. On the last of these we confer the dignity of *Pei-le*; and to the two Princes, and the above-mentioned officers in waiting, we shall omit to bestow distinguished marks of our favour and approbation.

‘But, at the time of this accident, the officers in waiting, together with the other individuals in our train, were certainly not less than a hundred persons; among whom, six only, regardless of danger, stepped forward, in order to seize the villain. It is true, that the Princes *Mien-gen* and *La-vang-to-ur-chee*, and the four officers in waiting, have long enjoyed our distinguished favour; but among so many who calmly looked on with their hands in their sleeves, were there none whom we had in like manner favourably distinguished? The Prince *Mien-gen* is indeed our nephew, and the Prince *La-vang-to-ur-chee* our cousin by marriage, and the exertions of those who are so nearly connected with us by kindred or alliance is highly grateful to our feelings; but were there not many of the unmoved bye-standers as nearly related to us? Is it thus that they testify their gratitude and affection to the Sovereign and to the state? In such occasions as this, we experience these tokens of indifference and insincerity, we can have but little reason to hope, that on more ordinary occasions, they will exert themselves for the good of their country.
pp. 538, 539.

The principal regulations arising out of the respect paid to the head of a family, we shall endeavour to collect together. Abusive language from a slave to his master, from a child to a parent, immediate or remote, from a wife to her husband’s parents—even after her husband’s death and her

subsequent marriage, is to be punished with *death* by strang-
 ing! The abuse must always be heard, and complaint made,
 the party to whom it is addressed. Abusing any elder
 relation, or officer of government, is punished according to
 the respective situation of the parties; and mutual abuse be-
 tween equals is punished in ordinary cases with 10 blows each.
 Striking the same relations, is to be punished with death by
 beheading. 'If a father, mother, paternal grandfather or
 grandmother, chastises a disobedient child or grandchild in
 severe and unc customary manner, so that he or she dies,
 the party so offending, shall receive 1000 blows: if de-
 signedly, with 60 blows, and one year's banishment. The
 particular crime of infanticide, so prevalent among the lower
 orders in China, is not noticed, except as it may be included
 in this article. Striking in defence of a parent incurs no pu-
 nishment,—except a serious wound is inflicted, which is
 punished three degrees less severely than in ordinary cases,
 and except death ensues, in which case no exemption
 applies. Murder itself, however, in deliberate revenge of the
 death of a parent, is only punished with 60 blows, and in revenge
 of the death of other relations, with 100; but where
 the death of a parent is thus revenged immediately, no
 banishment attaches. Concealing the person, or assisting
 the escape, of a parent or master from the hands of jus-
 tice, involves no criminality except in cases of treason.
 We hardly need repeat that these special and extraordi-
 nary cases are precisely the proper subjects for the ex-
 ercise of a discretionary clemency; and that a wise legis-
 lator will be careful not to diminish, by express enactments,
 the abhorrence of crimes or the respect to judicial insti-
 tutions. General rules are necessarily weakened by ex-
 ceptions; and it is an ill policy which justifies what it
 would only pardon.—A child omitting to go into lawful
 mourning for a parent, or a wife for a husband, is liable
 to 100 blows and a year's banishment; or partaking of
 festivities or playing on a musical instrument within the
 lawful term, (three years,) is to be punished with 80
 blows. A person who neglects to retire from office during
 the period of mourning for a father or mother, is to be
 punished with 100 blows, and dismissed for ever from the
 public service. If any person, for the purpose of holding
 office, absents himself from a parent upwards of 80
 days old, or totally disabled, while such parent 'has no
 other male offspring above the age of 16 to perform the
 duties of filial piety,' he is to receive 80 blows. Partaking of
 festivities, or playing on musical instruments, during the
 confinement of a husband or parent on a capital charge,

incurs the same punishment. A son or grandson quitting his parent, forming a separate establishment, and making a division of the family property, is punishable with 100 blows; or, if during the term of mourning for such parent with 80 blows, on being prosecuted to conviction by the parent in one case, or in the other by an elder relation. A man or woman marrying during the lawful period of mourning for a father or mother, or a widow within the period of mourning for her husband, is liable to a punishment of 100 blows; and to a punishment two degrees less if the marriage be of that inferior kind which may be termed concubinage.—It will scarcely be imagined by the youngest of our readers, that these regulations of external conduct have much influence upon the heart. Ceremonial observances are very apt to supplant the principle they are designed to succour. The principle itself will not be imparted, where it is wanting, by fictitious indications of its existence; the true methods of inspiring it will be neglected; and there is even some danger, where it already exists, of its becoming indolent and paralytic when its duties may be performed by deputy.

There is one important consequence of the regard to Chinese law pays to relationship, which is yet to be mentioned. In cases of high treason, all the criminal's male relations of the first degree, and all other relations however distant residing under the same roof, if above the age of 16, are to be indiscriminately beheaded; the males under that age, with all the females, to be distributed as slaves to the great officers of state; and the property confiscated. In cases of rebellion, those who are thus guilty by construction of law are condemned to perpetual banishment; as also the slaves and children of persons convicted of 'massacre,' (or the murder of three in a family,) 'murder for magical purposes,' or of rearing venomous animals and preparing poisons. It is probable this severity is not intended so much to prevent the commission of these crimes, as to remove those individuals who, as the law presumes, must participate in the principles or designs of the offender.

Heavy penalties are denounced against various kinds of sorcery, disturbing graves for magical purposes, and predictions of national calamities. Casting nativities, however, is expressly permitted. Magicians and leaders of sects are also threatened with death, and their followers with 100 blows; but illegal meetings for superstitious purposes are extremely frequent, and seldom suffer any molestation from the magistrates.

No kind of notice is taken of the Christians, who are said to amount to 200,000; but two edicts on the subject are given in the Appendix, bearing date as recently as 1705. In the first of these edicts, an European named *Ade-mato*, who had attempted to propagate Christianity by printing and teaching in the Chinese and Tartar languages, and several natives who 'had taken charge of the letters,' been 'discovered teaching the doctrine in one of their churches,' 'superintended congregations of Christians,' or in some way attempted to propagate their religion, are condemned to banishment; all the books, and printing blocks are ordered to be destroyed, and the natives rigorously prohibited 'frequenting the Europeans in order to learn their doctrine.' The second edict contains strictures on some sentences in these obnoxious books. As critiques from the pen of an emperor of China are not very often to be met with, our readers will be gratified with a specimen.

'In another place we are told, that *there was a Pei-tse, (i. e.) a Tartar prince, who used to commit many bad actions, and never attended to the exhortations of the Fo-tsin, (i. e.) Tartarian princess, his wife, who endeavoured to dissuade him from his wickedness. One day, a legion of devils seized the Pei-tse, and carried him to hell, and the Tien-chu, being that the Fo-tsin was a good and virtuous woman, privately informed her, that her husband was suffering everlasting torments in a sea of fire. From which it is inferred, that those who neglect pious exhortations, cannot possibly escape the everlasting punishment inflicted by the Tien-chu.*

'Now this is absurd and extravagant in the highest degree: where did the Europeans become acquainted with the appellatives *Pei-tse*, and *Fo-tsin*, except it was in their interviews and conversation with the natives of Tartary, from whom they have adopted them in order to fabricate this idle tale!

'We do not now mean rigorously to investigate what has been done heretofore; but, it is obvious, that this account of a *Pei-tse* carried to hell by devils, is given without any kind of evidence, and does not possess the least shadow of truth or credibility. It would appear, in short, to be a tale which their ingenuity has contrived; and, upon this principle, what is there that we may not readily expect them to say or to write! If, instead of an early prohibition, we suffer them to go on diffusing their tenets and fabricating their stories, still more egregious falsehoods and absurdities will be obtruded upon us.'

'For the future, we earnestly exhort our Tartar subjects, to attend to the language and admonitions of their own country and government; to practise riding and archery; to study the works of the learned and virtuous, and to observe the social duties. If the sects of *Foe* and *Tao-sse* are unworthy of belief, how much more so is that of the Europeans? p. 536, 537.

As far as we can learn from this code, it appears certain

that the Chinese are a nation of idolatrous 'polytheists' though it was always insisted by the Jesuits that they only worshipped the different attributes of one Supreme Being. The emperor and ordinary magistrates officiate as priests in the established rites of the empire; but there are two or three religious orders permitted and regulated by the state.

There is one remarkable article in this code, which strongly resembles our 'benefit of clergy:' but we hardly think it necessary to confound moral distinctions, and punish those who are the least criminal with the greatest rigour, in order to encourage learning, or promote acquaintance with the law. The article runs thus.

'All those private individuals, whether husbandmen or artificers, whatever else may be their calling or profession, who are found capable of explaining the nature, and comprehending the objects, of the laws, shall receive pardon in all cases of offences resulting purely from accident, imputable to them only from the guilt of others, provided it be the first offence, and not implicated with any act of treason or rebellion.'

No consent of the parties is necessary, to enable the respective parents to betroth and unite them in marriage. A junior relation who resides at a distance from his family and has contracted a marriage but not completed it, is compellable to complete another in preference, which his elder relations may have contracted for him, under a penalty of 80 blows. It is to be considered, however, that he may lawfully take other wives, agreeable to his own choice. These 'inferior wives' are regularly espoused, but with fewer ceremonies, and without any regard to equality of rank; they are subordinate to the first, though equal among themselves. The superiority is recognized in a great multitude of regulations, and protected by a variety of direct enactments. A husband who degrades his first wife to the condition of a concubine, is punished with 100 blows; if, during the life time of his first wife, he marries a second 'first wife,' or raises a concubine to that condition, he is punished with 90 blows: the second marriage is null and the degraded wife or favoured concubine is replaced in her former rank. The inheritance descends to the eldest and other sons of the inferior wives according to seniority on failure of issue by the first.

An extensive comparison of the punishments denounced in this code against particular offences, would afford some very curious results. We shall only introduce one specimen.

'If any person, having lighted a fire on the grave of a stranger

drive away foxes by the smoke, suffers the fire to communicate, as in any manner to burn the coffin deposited underneath, he shall be punished with *eighty blows and two years banishment*. If the party sending is a junior relation, the punishment shall be increased one degree; if a senior, abated one degree.' p. 296.

'Whoever is guilty of *killing his son, his grandson, or his slave, and attributing the crime to another person*, shall be punished with *twenty blows and one and a half year's banishment*.' p. 36.

The Chinese code distinctly admits the absurd principle, of punishing a crime according to an *ex post facto* law (p. 43); this is not of much importance, however, in a despotic government, where a prince might safely commit an act of injustice, though his code had failed to sanction it.

Having already extended this article too far, we must entirely avoid several topics which should otherwise have been noticed, and hasten to close it with a general remark. After examining a system of laws, the obvious question seems to be whether it is fairly administered; a question wholly superfluous in this case, as the negative may be very safely assumed. In China, whenever injustice is profitable, and the chance of detection small, we may be quite sure it is committed; if fear can be lulled asleep, there is nothing left to protect integrity. There are a thousand situations, beyond the cognizance of human tribunals, in which the proud are restrained by a sense of honour, the ingenuous by a regard to conscience, and the devout by a reverence of the Deity: but a Chinese, who has neither honour, conscience, nor religion, cannot possibly feel any reluctance to commit a crime, where he feels safe from discovery and the bamboo. Accordingly there is no other country upon earth, where the magistracy is so nefariously venal, and the scales of justice so favourable to the rich. The concurrent testimony of all travellers to this fact, is amply confirmed—or we should rather say exemplified—in the present work, by a very curious instance, in which all the circumstances of a homicide were expressed in an official report, and their place filled up with a long series of fictions. If cunning, however, is the spring of fear, the Chinese must necessarily be a nation of cheats.

pt. VIII. *A Treatise upon Growth in Grace*, as begun and carried on in Fellowship and Communion with the Persons in the Godhead;—with the Father in his everlasting Love, by Faith in the Son's Salvation, through the sacred Teachings and Influences of the Holy Spirit. By the Rev. Samuel Eyles Pierce. 12mo. pp. viii. 304. Williams. 1810.

It is peculiarly painful to be placed under the necessity of censuring a book written, professedly to glorify God and promote the happiness of
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man. The work in our hands is not of a character to injure those who have reflected much and correctly on religious topics. But its circulation is calculated to procure it a circulation among such as the apostle denounces "babes in Christ," and this is precisely the class of persons, whom it would be most pernicious. The uncouthness, indeed, of the author's phraseology, and the obscurity of his conceptions, are often below any thing that could be expected from one who had ever learned to write; but he deals out his opinions so dogmatically, so much in the manner of one who is infallible, that those who have but recently turned their attention to religious inquiries might be deluded, by its positive tone, in the employment of the same terms and the adoption of a similar spirit. Mr. Pierce's book is not only marked throughout with a conceited coinage of words and phrases, but with a shocking presumption respecting things mysterious, a deplorable bias towards gross perversion of Scripture, and a constant forgetfulness of the *practical* tendency of the religion of Christ. Many of his expressions approach so nearly to blasphemy, that we shudder while we read, and dare not quote them. It may be necessary, however, in justification of our opinion, to cite a few of those passages which we really look upon to be among the least exceptionable.

The author gives what he calls 'a general plan of gospel truths and doctrines,' in which there is not one word said respecting the sanctifying tendency of true faith, or of the necessity of that 'holiness, without which none shall see the Lord.' His description is made up of such language as this:

'In the eternal designs of Father, Son and Holy Ghost toward the elect in Christ, all things were designed to illustrate and exalt the richness, freeness, glory, and sovereignty of grace. *The fall itself was as a foil set it off. The sinfulness and misery of the elect, which they were plunged into, were only designed to glorify the Lord Jesus.*' 'The chosen had, by election, a supernatural life and being given them in Christ, and supernatural creation blessings bestowed upon them in him.' 'Hereby the regenerate are filled with all those spiritual faculties which qualify them for taking the knowledge of God the father and his son Jesus Christ.' 'The believer, from the word and spirit, *learns to know* that he is accepted in Christ, beloved,—that he is beloved by the Father *with the same love* whereby Christ is loved,—that we appear in his view *and are in his sight, what Jesus is*, and are justified, and *freely, fully, and irrevocably pardoned.*'

Thus the author proceeds for more than 200 pages, when he endeavours to shew that there is no such thing as growth in grace, and that those divines are wrong who say, that while on earth 'there is something wanting in faith, and hope, and love.' 'The regenerate soul cannot have any addition to the holiness of the new principles imparted from the Spirit in eternity. He cannot be a partaker of every grace of the Holy Spirit more completely than he is already.' This is the character given of God's work, and 'his work, when truly, scripturally, and properly explained, is strictly pure gospel.' We are not, however, greatly surprized at hearing language like this from a man, who boldly professes 'to mount the summit, to view the eternal designs of Father, Son, and Holy Ghost toward them in Christ!'; and it is equally to be expected that he should deal in misapplications of the holy scriptures. The following is his perversion

passage in the third chapter of Genesis, 'on passing the decree in the council of the eternal three, the essential *Word* sustained the title, wore glory, and bore the name of God-man among and before the Three in Jehovah. And as such the holy three rejoiced in him, saying, *Behold man is become as one of us.*'!!

There is a certain period in the life of every man, when on some one object he enters as a pupil,—when, of course, he reads, 'not to weigh or consider,' as Bacon expresses it, but 'to believe, and take for granted.' At such a time a man throws open his mind to all representations connected with the subject he deems important, and receives the false and the true with equal avidity. At this critical period, with regard to religious inquiries, we know of no work that is calculated to communicate such erroneous and baneful notions, as this treatise by Mr. Pierce. Instances, indeed, have occurred within our own knowledge, where persons who have translated their 'growth in grace' by the standard in this book, have only moved from the slavery of the passions to the liberty of antinomianism. We are anxious, as far as in us lies, to preserve the young and ill-informed among our readers from so deplorable a calamity: and, as a valuable antidote to the lurking poison of this work, we beg leave to recommend the three epistles on Growth in Grace, in the well-known collection called 'Omicron's Letters,' by the late reverend and excellent Dr. Newton.

IX. *Supplement to the Life and Writings of the Honourable Henry Home of Kames*; consisting of additional Matter, illustrative of the state of Literature and Improvement in Scotland, during the Eighteenth century, and various Corrections of the Original Work. 4to. pp. 62. Price 6s. Cadell and Davies. 1809.

THESE additions and corrections to Lord Woodhouselee's work, are not numerous, nor of very material importance; but certainly such as the possessors of that work will wish to have bound up with it. The most remarkable article is a rather long letter written by the celebrated Andrew Baxter, in his last illness, and but a few weeks before his death. It is in a high tone of *philosophical* piety, without reference to the consolations peculiar to Christianity. It bears strong marks of an amiable and vigorous mind. But who might the reader guess it should be, that receives the philosopher's last reflections on the subjects of Deity and eternity, and the expressions of his elation at the near prospect of another life? The letter is addressed to John Milnes, Esq. !—then, indeed, a young man.

X. *Beauties selected from the Writings of the late William Paley*, D. D. Archdeacon of Carlisle, alphabetically arranged; with an Account of his Life, and Critical Remarks upon some of his Opinions. By W. Hamilton Reid. 12mo. pp. 325. Price 4s. 6d. Sherwood, Neely, and Jones. 1810.

PALEY'S writings are perhaps not among the works best adapted to be laid under contribution, for one of the collections called 'Beauties.' Their beauty consists in their plain, strong, logical, and comprehensive sense; unaccompanied by any thing of the splendour of language, and so perfectly clear of all attempts at that sort of wri-

ting, as to indicate that the author held it of comparatively small value. They are of a composition that rarely suspends the progress of argument, by passages of tender, or vehement emotion; and that extends, through successive chapters and volumes, without any of those picturesque inequalities, if we may so phrase it, those elevations and depressions of thought, those brilliant prominences, which make it possible to detach from the writings of some men, small pieces which, even so dislocated, shall shew striking beauty. It may be a question, or rather, we are inclined to think, it is not a question, whether this practice of cutting out fine paragraphs, which in their proper place have so much more beauty, by means of their connexion, than when thus detached, and have the very important use of exhilarating and stimulating the reader through the labour of a protracted train of regular thinking,—it should not be a question, whether taking out these passages, destroying all their relative beauty and value, and throwing them in a confused heap, to afford a little vain luxury, or perhaps mere idle amusement, to desultory readers, is an injurious practice. Can there be one reader in all England that would not be far more benefited by carefully perusing, in regular course, two or three hundred pages of a single work of one of our great writers, than by going through the same number of pages of a disorderly miscellany, comprising the very best passages in all his works? But if the case were otherwise, and these medleys of beauties were desirable things when collected from such of our popular writings as are most fitted to yield such extracts, the works of Paley, as we have suggested, are not the properest subjects for this kind of taxation; as, for the most part, one page might just as well be selected as another. Where is he less than accurate, argumentative, luminous, and practical? And where is he more? The extracts brought together by Mr. Reid, are certainly, many of them excellent pieces of thinking; but he might have refused them all, and yet have assembled an equal quantity of excellent writing, from the works that have afforded them. These works, it is also to be recollected, are perhaps more generally read, than those of any other late author; and certainly are of so much importance, that any thing which would tend to satisfy readers with some fragments, in substitution for the complete works, would be so far a public injury. It is possible however that, on the contrary, this selection may have the effect of inducing some of those, who have not yet read, and might not otherwise so soon determine to read, some of Paley's complete performances, to have recourse without delay to such valuable sources of instruction. On this one supposition, and this alone, we can honestly commend the present compilation.

The prefixed Memoir is chiefly and avowedly drawn from Mr. Meadley's book, with the addition of a few sensible observations, controverting several of Paley's opinions, particularly those relating to the obligation of promises. It is not clearly indicated in what proportions these remarks are furnished by the compiler himself, and by the several writers to whom he refers. Unless he had been willing to venture a more explicit judgement, on the subject of Paley's very profitable adherence to the established church, while dissenting from its articles, though solemnly subscribed by himself, he had perhaps betwixt

have let it alone. Nobody seriously prétends to doubt, whether Paley's opinions deviated widely from the established standard, though it is a very remarkable fact, that he had too much worldly wisdom to join in a petition to the legislature, to modify it in favour of more scrupulous consciences; and nobody should ever advert to this, without employing the most decided terms of reprobation.

Art. XI. *Spiritual Gleanings*; or, Select Essays, with Scripture Mottoes. 8vo. pp. viii, 366. Price 8s. Hazard and Binns, Bath. Williams and Smith. 1808.

THE title of this book, '*Spiritual Gleanings*,' is characteristic, and modest, but not very fortunate for its sale. The very word, *spiritual*, has so unhappy an effect on a great portion of mankind, as actually to give them the vapours. If, however, they can assume courage enough to pass by this formidable word, we will assure them that, in this place, it stands for sound sense and valuable sentiment. The term *gleanings* is expressive of industry, and is used perhaps to indicate that easy, and almost imperceptible concatenation of thought, which would not comport with works that require strict method. But it also conveys an idea of penuriousness, which by no means accords with the true character of this production; which evidently proceeds from a cultivated and active mind, elevated by a spirit of evangelical piety. A text of scripture is chosen, as a sort of key-note. Trains of reflection arise, sometimes immediately connected, and, at others, remotely associated with the passage quoted, but always such as are calculated to profit, and often, in a high degree, to please. Christianity, in the view of the author, is not a sublime speculation, occupying and enlarging the understanding merely, but a vivifying principle, which, while it elevates the mind to the most noble subjects, does not withdraw the attention from domestic duties, or the regulation of our temper and conduct in the minute details of common life. In the second essay, intitled, '*The conflict*,' she observes, that it is '*in the family circle.*'

'Our every-day tempers are tried; and in proportion as we are detached from the active engagements of the world, and limited in those pursuits, which employ, sometimes expand the energies of the mind, we become more susceptible of, and more inclined to linger over those embarrassments, which frequently embitter the domestic scene. In renouncing the pleasures of a sinful life, the Christian only resigns the artificial means of happiness, for solid and substantial joy; but, in regulating the temper, he encounters a difficult, and sometimes a painful task. To understand the doctrines of the gospel and admire its privileges, to analyze a sermon, and enjoy divine ordinances, and indeed to affect the exterior of religion, is no very difficult attainment; there belongs to each of these, some outward gratification, some effort of the understanding, or exhibition of the person. Praise is to be obtained "in the great congregation"; but to watch the secret repinings of the mind, to subdue the risings of anger, to guard the door of the lips, when the attention is frittered and vexed, and urged from its favourite pursuit, to return the answer of peace when provocation mingles with authority and browns occur for trifles, to endure the obloquy of reproach when our actions are guided by the purest motives of duty and of principle, and to

forego every selfish consideration, without the triumph of a smile, this is that secret warfare which Solomon commends in his own energetic language; "He that ruleth his heart, is better than he who ruleth a city." p. 13.

'This conviction of frailty' (alluding to the motto, Ps. xxxix. 2, 3, 4,) 'yields a tenderness towards others which subdues the risings of anger, and composes the tumult of the mind. It teaches us to forgive the irritation of the moment, by reflecting, that the relative connections, as they now exist, will soon be dissolved for ever. The tenderest endearments are retiring, the sharpest asperities are hastening to decay: we shall converse with parents, and wife, and husband, and children, but a little while: and all the interesting charities of the social scene will vanish like the morning dew. We may indeed meet in a glorified state, but we shall forbear and suffer, and grieve and weep together, no more. It is consoling to reflect, that, in our final change, the mortal will not only put on immortality, but the *corruptible* incorruption: the occasion of sinful petulance will exist no longer; the source of it will be made pure, as the waters of the river of life!' p. 18.

Some kind and beautiful remarks occur in the essay on 'honour the aged;' (Levit. xix. 32.) but these our limits will not permit us to quote. The following passage, taken from 'the Christian's privilege', is shorter. After speaking of the pleasure enjoyed by the Christian in contemplating the works of creation, providence, and grace, our author proceeds thus:

'We confess, indeed, that these delightful contemplations must be cultivated and cherished, before we taste their pure and soothing influence. It is not reasonable to suppose that a mind hastily withdrawn from the gratifications of sense, can habitually recur to devotion as a source of felicity, or that a nature "sold under sin", and in bondage to its seductions, can magnify the works of the Creator. We do not imagine that a memory destitute of the treasures of Scripture, can enrich the volume of nature with those associations and promises, which cheer and support the Christian, and come o'er him,

"Like the sweet south,
That breathes upon a bank of violets."

'No, we dare not represent the pleasures of religion as an ordinary or random acquisition. Our animal spirits are soon attracted; the world abounds with objects which feed our vanity, and gratify the ordinary bias of our passions; but the joys which result from a participation of gospel privileges, are like the brilliant tints of a summer's evening, which glow with renewed splendour when reflected upon a retiring storm, and sweetly reanimate creation after a refreshing shower! The scriptures never represent a sense of pardon and acceptance with God (that source of peace which the world cannot give) until the soul is made sensible of sin, and the consequences attached to an habitual indulgence of it; and when we feel we are permitted to "magnify his works, which men behold," the consciousness of our unworthiness, and the high sense of the privilege *restored* to beings, who have forfeited original rectitude, add humility to praise, and love to admiration! Upon the dark ground of human demerit, the glories of redemption shine with irresistible and brilliant rays, and therefore the Christian studies to enhance and enrich his privileges by contrast.' pp. 319, 321.

We regret that this interesting work (which we understand is to be ascribed to a female pen) should so long have escaped our observation. It may be certainly read with interest and advantage by all: and we can with peculiar pleasure recommend it to the notice of our fair countrywomen.

Art. XII. *The Lower World: a Poem, in four Books, with Notes.* By Mr. Pratt. *To justify the Ways of Man to Brute* / Book I. p. 4. foolscap 8vo. pp. 150 Price 5s. Sharpe and Hails 1810.

AFTER saying that Mr. Pratt's writings have a general tendency to cherish benevolent feelings, the most candid critic might search in vain to discover any thing else, that could recommend them to the world. We wish the subject of his present publication had fallen into better hands; for though it would be hardly fair to deny him the praise of a good intention; we cannot flatter him with the hope of rendering much service to the cause for which he pleads. The "*Lower World*" is a rather heavy declamation in verse, on the subject of humanity to the brute creation; and his notes contain some striking anecdotes of their good qualities, and the cruelties they suffer from man. We hope he had no design of propping a crazy popularity, either in the choice of his subject, in his fulsome compliments to living characters, or the idle frequency of his allusions to the Supreme Being.

Art. XIII. *Brief observations on the Address to his Majesty, proposed by Earl Grey in the House of Lords, June 13, 1810.* By William Roscoe, Esq. 8vo. pp. 44. Price 2s. Cadell and Davies. 1810.

MR. Roscoe has been long known as a strenuous and able advocate for peace. He has here taken occasion, from the address to his Majesty by Earl Grey, in which that noble Lord recommended the continuance of the present war on a defensive system, to show that a protracted warfare on *any* system must be injurious to the happiness and prosperity of the country. He combats at some length the supposition that a peace with France would render that country more able to carry on renewed hostilities with effect, and the apprehension that our vigilance would be insufficient to guard against unprovoked aggression. He contends that her present aggrandizement is entirely owing to our imprudent opposition.

'War is the element in which she lives, the instrument on which she feeds; and whilst war continues, she will continue to invigorate and strengthen herself, at the expence of surrounding states. If, in compliance with the plan proposed by Lord Grey, the war be conducted on our part with economy and caution, and be principally confined to a defensive system, we shall only depress the spirit of the country, and prolong the anxiety and distresses of the people, by an inefficient, protracted, and in the end a ruinous warfare. If, on the other hand, we resort to measures of offensive annoyance and attack; if we fit out expensive armaments, engage in hazardous expeditions, and subsidize with immense sums every country that can be induced to oppose our enemy, we must expect a repetition of the same misfortunes that we have heretofore experienced. A long course of disastrous events has shewn—that it is not in the power of this country to controul

the affairs and prescribe the destinies of Europe: and that it is only to a cessation of hostilities and a season of repose, that we are now to look for effectual relief.

Art. XIV. *The Jews a blessing to the Nations, and Christians bound to seek their conversion to the Saviour*; a Sermon preached at the Parish Church of St. Laurence Jewry, King Street, Cheapside, on Wednesday June 13, by the Rev. Thomas Scott, Rector of Aston Sandford Bucks, pp. 40. Black, Parry, and Kingsbury. London. 1810.

THE existence of the various institutions which have recently been formed, in this country, for the purpose of extending Messiah's kingdom, must be felt, by the pious and reflecting mind, as a 'sign of the times' equally gratifying and auspicious. And of such Institutions that under the patronage of the London Society for the propagation of Christianity among the Jews, (for whose benefit the Sermon before us was preached and published,) though yet in its infancy, is likely, ere long, to hold a conspicuous and important place. Most ardently therefore, do we join in the prayer, that 'the Spirit of the Lord the ' Spirit of Wisdom and Understanding', may rest on those who are called upon to arrange its plans and direct its energies!

In Mr. Scott, these friends of the Jews have found an able and a zealous advocate. It appears, indeed, that 'more than thirty years ago, he was led, in the course of his studies, to consider, very deeply, the deplorable state of the dispersed Jews, and to reflect on the obligation under which Christians lay, to seek their spiritual and eternal good; and his heart now exults to recognize, in the objects of this Society, what he was then induced, though 'almost without encouragement,' most earnestly to desire. He has chosen for his Text, on this interesting occasion, Zech. viii. 23. 'Thus saith the Lord of Hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you.' This prophecy he has explained, at some length; and shewn that it has already received a most extraordinary accomplishment—that its fulfilment, thus far, has 'brought Christians in debtors to the Jews, to an amount which baffles calculation'—that it shall have a still more astonishing accomplishment, and that at no very remote period. These topics are discussed with considerable energy and zeal. The preacher is, throughout, familiar with his subject; and though he does not triumph over the passions of his audience, and draws them irresistibly by the force of his eloquence, he appears confident in the strength and immense importance of his cause, and like one in earnest to recommend it, simply upon its own merits, appeals at once to the judgement and the conscience, by arguments which they can neither evade nor contest.

In the Introduction to this discourse several thoughts occur, well adapted to excite the attention of Christians to this grand object: and at the close, the most popular objections are stated and satisfactorily answered. The following passage contains a sentiment, which, if allowed and duly considered, will have great force in recommending the object of the Society.

'Sufficient light, I apprehend, is given by the Scriptures of the p...

ets, to warrant our general conclusion; that, as the Jews have been a blessing in the midst of the nations, in former ages; so they shall be hereafter, and to a far greater degree; (the Saviour himself and the writers of the Sacred Scriptures excepted;) and the universal promulgation of Christianity shall be effected, in a very considerable degree, by Jewish converts, ministers and missionaries. In attempting, therefore, the conversion of the Jews, we take the most effectual method of evangelizing the heathens, and of eventually promoting the grand end of all missionary attempts;—and this should never be lost sight of in our reasonings on this important object.'

pt. XV. *The Duties of the Clergy*: A Sermon preached at the Visitation of the Rev. James Phillott, D. D. Archdeacon of Bath, by the Rev. R. Warner, Curate of St. James's, Bath; &c. &c. pp. 26. Price 1s. 6d. Wilkie and Robinson. 1810.

THIS Sermon, though it does not display much originality of thought, nor much force of reasoning, and though, moreover, exceedingly defective in its general structure, is, notwithstanding, an aspiring production; and claims our approbation, not merely for its easy and conspicuous style, but also for a considerable flow of liberal sentiment, and for its faithful appeals to the conduct and consciences of clergymen. We did expect, however, in a discourse thus denominated, to have the general functions of the Christian pastor touched upon and commended; but as the preacher has confined himself, in his discussion, to the exact phraseology of his text, the sermon corresponds very partially to its title, nor even that in a manner so direct and interesting as the subject might have borne.

There are some positions advanced in this sermon which, if not positively erroneous, ought at least to have been more cautiously worded, and better explained. When the preacher 'admits the accuracy of the remark, and acknowledges that the New Testament makes no discoveries, properly so called, in morality;' if he only intend that moral obligation may be traced into considerations existing and known, antecedently to the revelation of the gospel, it is readily granted; men are invariably bound, as the subjects of divine government, to obey whatsoever God may command. But as to the specific modes of moral obedience, the New Testament certainly *does* present various discoveries, properly so called, in morality. We are morally required, for example, to receive and venerate the instructions of Christ, which, without the N. T. could never have been known.—Nor can we admit, as quite correct, the sentiments of the following passages, the one relating to the *morality*, the other to the *doctrines*, of the Gospel. 'Morality' (says the preacher) 'in the Christian system, like the sun in the natural world, shines on all alike; every one sees its light, every one feels its warmth.' And of the doctrines of revelation he observes, that 'sublime as they are in themselves, and earnestly as they should be enforced, they will still fail to interest the heart, unless they be seen to operate upon the conduct of the minister who preaches them, unless he recommend them *himself*, in the visible form of living example.' Now while we acknowledge, in the former of these in-

stances, the simplicity and affecting tendency of evangelical morality, remains awfully true that thousands who 'see its light,' so as, theory, to approve of it, do not 'feel its warmth,' so as to be morally improved by it. And, however strenuously we should insist the importance of recommending the Doctrines of the N. T. by the influence on the character of those who teach them, it is, nevertheless certain, that evangelical truth, by whomsoever taught, will interest and be cherished in every heart which is divinely prepared to receive it.—In more than one passage of this discourse, the doctrine of salvation by grace, so earnestly taught in the scriptures and so explicitly cognized in the articles of the established church, seems to be wholly cast in the shade.

Art. XVI. *Haverhill, a Descriptive Poem*, and other Poems. By J. Webb. 8vo. pp. 120. Price 5s. Nunn, Great Queen Street. 1811.

WE were not a little surprised, after reading the preface to these poems, and learning that the author was a journeyman weaver, to find them distinguished by a vigour of thought, and a flow of numbers, which would do credit to a much higher class of society. The descriptive and biographical sketches are often touched with spirit, and the moral principles and feelings which are occasionally disclosed, merit the warmest commendation. The admirers of Crabbe cannot fail to be pleased with the following passage.

Behold that cot, whose miserable form
Shakes at the pressure of the wintry storm;
Whose mossy roof, chink'd wall, and broken pane,
Admit the feathery snow, and driving rain.
Enter the ruinous abode, and see,
In living traits, domestic misery!
Crouch'd o'er the embers, view the squalid race,
Rags on each back, and famine in each face;
While cries for bread assail the mother's ears;—
She gives but one expressive answer—tears!
See at her breast a famish'd nurseling lies,
The milky fount can furnish no supplies;
Want has dry'd up the source which could impart
Nutritious streams to warm its tender heart.
Is this the fair, who, erst of beauty vain,
Smil'd with contempt on every rustic swain?
Is this the nymph, who, drest so passing well,
Who ey'd with Scorn's keen glance each village belle?
Is this—but soft, my Muse! that pallid brow,
And tatter'd garb, declare—"How alter'd now!"
Where is the friend who should her cares beguile,
And make her hapless fortune wear a smile?
He's gone to meet the ale-house-going throng,
And join the chorus of the drunkard's song;
Thoughtless of home, he drinks, and smokes, and swears;
Laughs loud, and to the winds consigns his cares.

Art. XVII. *Elements of Punctuation*: including essential and general Rules for Pointing: with numerous and appropriate Examples. Extracted from the admired Treatise by the late David Steel, Esq. Barrister at Law. 8vo. pp. 15. Price 8d. Maurice, Fenchurch-Street. 1810.

WE are pleased with this publication on two accounts: both as it may tend to bring the name of Mr. Steel into more general notice—notice which it well deserves; and as the theory of punctuation, here extracted from his valuable treatise, is in itself so complete and satisfactory. The rules are judicious, and the examples appropriate. The present republication is correct, cheap, and respectable.

Art. XVIII. *The Legend of Mary Queen of Scots, and other ancient Poems, now first published, from MSS. of the Sixteenth Century.* With an Introduction, Notes, and Appendix. By John Fry, 8vo. pp. 200. Price 7s. Longman and Co. 1810.

IF, as Mr. Fry positively asserts, ‘the only sure criterion by which to judge of this Legend is a comparison with its precursor and model, the ‘Myroure for Magistrates,’—we may as well confess ourselves, at once, utterly incompetent to decide upon its merits. In the absence, however, of this invaluable standard, we should have no hesitation in pronouncing the aforesaid Legend, a dull, dismal, historical ditty, unilluminated by a single ray of poetical talent, and much more likely to frustrate than assist the editor’s intention, of ‘contributing to the extension of the already numerous, and splendid list of Elizabethan poets, and “to imp new feathers to the broken wings of time.”’ As the ‘Myroure for Magistrates’ is not necessary to judge of the merits of the preface, we may venture to speak on this point with more decision; and accordingly do pass sentence upon it as one of the most exquisitely juvenile pieces of composition, we have almost ever had occasion to peruse. We shall not stop to animadvert upon Mr. Fry’s assertion, that ‘Pope has blasted his own memory for ever, by an injudicious attack upon those flowers whence he pilfered sweets’—or ‘that ere another century elapses, his genius will “like the baseless fabric, &c.”’ but the following period is really too fine to be suppressed. —‘How gratifying to observe the representative of a noble and ancient family, rise superior to the Circean witcheries of modern fashionable life. “Deforme existimans, quos dignitate præstaret ab iis virtute superari,” Valerian (!) signalize himself in labours which must ever remain a monument of praiseworthy industry, and endear his name, (a name which will not be ranked among those “homines de quorum vitâ siletur”) to future antiquaries.’ Hem!

Art. XIX. *A Letter from John Bull to his brother Thomas.* 12mo. pp. 25. Price 6d. Hatchard, 1810.

IF this was intended as an appeal to the populace against Sir Francis Burdett and his party, it does no credit to the author’s judgement: and if he wished to disgrace the opposite cause, by an unworthy defence of it, he is not intitled to much respect for his honesty.

Art. XX. *English Grammar*: containing Orthography, Prosody, Etymology, and Syntax. To which are added, Rules for attaining an easy accurate style in speaking and writing; Examples declined Exercises of bad English; the use of stops and marks; a table of abbreviations; with directions for addressing persons in discourse and writing. By J. Binns. 12mo. pp. 13. Price 2s. Barnsley, Greaves.

WE cannot imagine what possible necessity there was for Mr. Binns to busy himself in compiling a treatise on English grammar or in writing a panegyric on the English language. Still less need was there for him to sit in judgement on the foreign tongues, and to inform mankind, that 'the Italian glides along like a purling stream,' that 'the French savours of effeminacy and affectation,' that 'the German is harsh and unpolite,' and 'that the Spanish is stormy and tempestuous and carries a kind of terror along with it.'—The tone of confidence with which this rural pedagogue utters his opinions and recommends his 'divine songs' for 'Sundays,' and his 'Grammar' and 'Catechism' for 'work days,' is truly amusing.

Art. XXI. *An Essay on Knowledge*; being an attempt to examine its general character, and to shew its salutary influence on human happiness and virtue. fcp. 8vo. pp. 87. Price 3s. 6d. Wilkie and Robinson, 1810.

THIS is a collection of very useful, but very trite and obvious truths, which will probably attract readers by the neatness of its appearance, if not delight them with the merit of its composition.

Art. XXII. *The Hermit, with other Poems*, by Richard Hatt. 12mo. pp. 136. Price 5s. Vernor and Hood, 1810.

IF we have any skill in prediction, Mr. Richard Hatt will find his poems a bad speculation. People at this time of day we are afraid, are too fastidious to 'applaud' an author very vehemently, whoever he may be, lettered or 'unlettered,' that has not some little notion of etymology and syntax. As Mr. Hatt insinuates something about 'poverty,' we shall forbear to say in direct terms that there is not one original thought in his whole volume; that where he is not stupid he is unintelligible; and that his attempts at humour are defiled by the most dirty vulgarity.

Art. XXIII. *The Spirit of the Moment candidly considered*; or, an Appeal from the Passions to the Judgement of Englishmen. By a Man of Kent. 8vo. pp. 32. Price 2s. Robinson. 1810.

WE should probably not have been pestered with this tedious, narrowminded, unconstitutional pamphlet, if the author had given himself the trouble to study, and, if the supposition be not too extravagant, to comprehend, Locke's answer to Filmer.

ART. XXIII. SELECT LITERARY INFORMATION.

** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. J. Fawcett has now in the press, *The Devotional Family Bible*, containing the Old and New Testaments, with copious Notes and Illustrations, partly original and partly selected from the most approved Expositors, ancient and modern, with a devotional Exercise at the end of every chapter by way of improvement: to be published in parts and in numbers, to suit the convenience of purchasers, and the whole to be comprised in two volumes royal 4to.

Family Sermons for every Sunday of the Year, selected by the Rev. G. B. Mitchell from Archbishop Secker's works are nearly ready for publication.

The life of the late Arthur Murphy, Esq. is in the press, composed from authentic documents in the possession of Mr. Ford, his executor: it will form a quarto volume, and include the epistolary correspondence of Mr. Murphy with many distinguished persons of his time.

Dr. George Rees is preparing for the press a new edition of his popular work *Disorders of the Stomach*, in which many additional cases and important observations will be introduced.

A Treatise on some Practical Points relating to the Diseases of the Eye, by the late J. C. Saunders, Esq. is in the press: it will be illustrated by coloured engravings, and contain a short account of the Author's life, with an engraving of a portrait by Devis.

Dr. Robert Hooper will publish in a few days, *Examinations in Anatomy, Physiology, Practice of Physic, Surgery, Materia Medica, Chemistry and Pharmacy*; for the use of Students who are about to pass the College of Surgeons, Medical and Transport Boards. Foolscap 8vo.

Dr. Hooper will publish early in next month, the first fasciculus of his long projected *Anatomical Atlas*.

In the Spring of 1811 will be published, an Inquiry into the Physiological changes of the Human Body at its different Ages, the Diseases to which

it is predisposed in each period of Life, and the Principles of Longevity. By Thomas Jameson, M.D. of the Colleges of Physicians of London and Edinburgh, and resident Physician at Cheltenham. In this work the Author professes to enter at large into the following subjects. 1. The History of the Phenomena of the Body in its progress from the embriotic State to the meridian of Life, and the subsequent changes which occasion its decay.— 2. The conditions of the Organs which render the Body liable to distinct classes of diseases in each period of Life, illustrated by the specification of the Ages at which each disease makes its appearance. 3. The Principle of Human Duration and the general prophylactic of the Periods as deduced from tables of Mortality and the previous History of the body.

Mr. Cromek, editor of the "Reliques of Burns," will publish in the course of the ensuing month, the *Remains of Nithsdale and Galloway Song*, with historical and traditional Notices relative to the manners and customs of the peasantry.

The Rev. Mr. Davis, of Campton Academy, is printing an useful Collection of Reading Exercises for Youth of both Sexes.

Mr. Smart is preparing for the press a *Guide to Parsing*, which, it is expected will furnish material assistance to the Study of English Grammar and the above necessary Exercise, particularly to School Classes. Mr. Murray's arrangement will be followed.

Mr. George Woods has prepared for the press an *Account of the Isle of Man*, comprising its History, Antiquities, and present State. The work will form one octavo volume, and be ready for publication in a few weeks.

Shortly will be published, an *Account of the Kingdom of New Spain*; translated from the French of Alexander de Humboldt. In two volumes octavo.

Mr. Charles Eichhorn will shortly put to press a translation of Gessner's pas-

toral novel of *Daphnis*, intended for the use of German and English scholars; with an interlineary translation, and the English elegantly rendered at the foot of each page.

The eight volumes of the *Spectator*, comprised in one commodious octavo volume, will be published in a few weeks.

Mr. John Nelson of Islington is preparing for the press a quarto volume on the Antiquities of that Parish, illustrated by views of ancient Buildings yet remaining, and others long since removed, with an old plan of the Village, and several miscellaneous Plates.

Mr. John Bigland will shortly publish, in two octavo volumes, a Sketch of the History of Europe from the peace of 1783 to the present time.

In preparation, a Portraiture of the Heavens as they appear to the naked Eye, on ten folio Plates, constructed for the use of Students in Astronomy. By the Rev. Francis Wollaston, F. R. S.—The Plates will be engraved by Mr. Carey.

J. Stewart, Esq. Author of the *Pleasures of Love*, has in the press, *Genevieve or the Spirit of the Drave*, with other poems, chiefly amatory and descriptive.

The *Arabian Nights Entertainments*, from the version of Galland, carefully revised and occasionally corrected from the Arabic, with the addition of thirty-five new Tales, and an introduction and notes, by Dr. Jonathan Scott, is nearly ready to appear in three editions, demy

and post octavo and royal duodecimo; the two former with engravings after pictures by Smirke.

The engravings for a Chinese Dictionary of about 7000 characters, commenced under the superintendence of Dr. Montucci. The work will be translated into Latin, French, and English, in compliance with the desire of the East India Company; and the doctor hopes it will be completed in five years.

The *Gleaner*, a selection of Papers from neglected periodical Essayists which have been for some time under preparation for the press by Dr. Drake, will appear in a few weeks, in four octavo volumes, elegantly printed on demy and on royal paper. This edition corresponding in size and type with the recent octavo editions of the *Teller*, *Spectator*, and *Guardian*, will be followed by another, adapted both in form and embellishments to the *British Essayists of Chalmers*, and the *British Classics* published by Sharpe.

In the course of the month, the second edition of Mr. Johnes's translation of *Monstrelet's Chronicles* will appear, 12 vols. 8vo.

Mr. Southey's poem of *Kehama* nearly finished at press: it is printed by the Ballantynes of Edinburgh.

The author of *Wallace* has a volume of poems nearly ready for publication. *Bannockburn* has been selected by Miss Holford, as the subject for her next Metrical Romance.

Art. XXIV. LIST OF WORKS RECENTLY PUBLISHED

AGRICULTURE.

A Treatise on a new System of Agriculture, and the feeding of Stock in portable Houses, for which his Majesty has granted his royal Letters Patent. By George Adams. Illustrated by Plates. 8vo. 10s. 6d.

A Treatise on Fiorin Grass; with a short Description of its Nature and Properties. By J. Farnish. 1s. 6d.

BIBLIOGRAPHY.

A Catalogue of Books in the various Branches of Literature, which lately formed the library of a distinguished Collector, and were sold by auction by Mr. Jeffrey, of Pall Mall, with the prices at which they were sold, and the purchasers' names. Royal 8vo. 15s.

EDUCATION.

A Practical Treatise on the Use of the Globes, illustrated by an extensive and select Variety of Problems and Examples. By W. Thackwray. 12mo. 3s. 6d. bound. An Example Book to the above Treatise, 4to. 7s. 6d.

A Key to the eleventh edition of *Wanostrocht's Grammar of the French Language*. By J. Cuvelier, French Teacher at Alfred House Academy. 12mo. 3s. 6d. bound.

MATHEMATICS.

A System of Conic Sections, adapted to the Study of Natural Philosophy. By the Rev. D. M. Peacock, A. M. formerly Fellow of Trinity College, Cambridge. 8vo. 4s. 6d.

The First Principles of Geometry and Trigonometry, treated in a plain and familiar manner, and illustrated with figures, Diagrams, and References to well known Objects, for the use of young persons. By J. Marsh, Esq. Author of *the Astravium*. 5s.

The System of Mathematical Education at the Royal Naval College, Portsmouth. Part I. By J. Inman, A. M. 4s.

An Introduction to Algebra, designed for the Use of Students at the Royal Naval College, Portsmouth. By James Inman, A. M. Professor at the Royal Naval College, and late Fellow of St. John's College, Cambridge. 8vo. 4s.

MEDICINE AND CHIRURGERY.

Facts and Opinions concerning Diarrhoeas, by John Latham, M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician extraordinary to His Royal Highness the Prince of Wales. 8vo. 7s.

A Commentary on the Treatment of Captures, particularly in a State of strangulation. By Edward Geoghegan, Member of the College of Surgeons, and Honorary Member of the Royal Medical Society, Edinburgh. 8vo. 4s.

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The Report, together with Minutes of Evidence, and Accounts from the Select Committee, on the high Price of Gold Bullion. Ordered by the House of Commons to be printed the 8th of June, 1810. 8vo. 14s.

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ERRATA:

Page 843 line 31 for ingenuous read ingenious.

880 line 25 — the existence read their existence.

881 line 17 — sentiment read sentient.

887 line 45 — or read of.

900 line 39 — Astade read Ostade.

954 line 47 — 'Mythology' read 'Anthology'

956 line 7 for *forniculaire* read *funiculaire*.